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THE DIFFICULTIES OF UNBELIEF.

In the Edinburg Review for October, which we have received from Little & Brown, is a most comprehensive and instructive article of sixty four pages on "Reason and Faith," as being each essential to the other and both essential to man. There is in the article such a vigor and breadth of thought, such affluence and pertinence of illustration, that notwithstanding occasional perplexed involutions of style, we should be glad to transfer it entirely to our columes, if they would contain it. It is a thorough investigation of the difficulties of unbelief, in connection with the great argument for the existence of God and the realities of the Christian miracles. It abounds in valuable suggestions, which we would commend to all who have doubts in respect to our religion. It scatters the objections of our modern sceptics as the sun scatters the shadows of night, showing most conclusively that instead of deserving the name of Rationalists, they are in part the most irrational dogmatists of the age.—We must confine our extracts to the following passages—long for our paper, but we cannot condense or curtail them.

First, then, in relation to the Miracles of the New Testament, whether they be supposed masterly frauds on men's senses committed at the time and by the parties supposed in the records, or fictions (designed or accidental) subsequently fabricated—but still, in either case, undeniably successful and triumphant beyond all else in the history whether of fraud or fiction—the infidel must believe as follows: On the *first* hypothesis, he must believe that a vast number of apparent miracles involving the most astounding phenomena—such as the instant restoration of the sick, blind, deaf, and lame, and the resurrection of the dead—performed in open day, amidst multitudes of malignant enemies—imposed alike on *all*, and triumphed at once over the strongest prejudices and the deepest enmity;—those who received them and those who rejected them differing only in the certainly not very trifling particular—as to whether they came from heaven or from hell.—He must believe that those who were thus successful in this extraordinary conspiracy against men's senses and against common sense, were Galilean Jews, such as all history of the period represents them; ignorant, obscure, illiterate; and, above all, previously bigoted, like all their countrymen, to the very system, of which, together with all other religions on the earth, they modestly meditated the abrogation; he must believe that, appealing to these astounding frauds in the face both *of Jews and Gentiles* as an open evidence of the truth of a new revelation, and demanding on the strength of them that *their* countrymen should surrender a religion which they acknowledged to be divine and their all otherwise systems of superstition, they rapidly succeed in both these very probable adventures; and in a few years, though without arms, power, wealth, or science, were to an enormous extent victorious over all prejudice, philosophy, and persecution; and in three centuries took nearly undisputed possession, amongst many nations, of the temples, of the ejected deities. He must farther believe that the original performers, in these prodigious frauds on the world, acted not only without any assignable motive; but against all assignable motive; that they maintained this uniform constancy in unprofitable falsehoods, not only together, but separately, in different countries, before different tribunals, under all sorts of examinations and cross-examinations, and in defiance of the gyves, the scourge, the axe, the cross, the stake; that those whom they persuaded to join their enterprise, persisted like themselves in the same obstinate belief, in the same 'cunningly devised' frauds; and though they had many accomplices in their singular conspiracy, had the equally singular fortune to free themselves and their coadjutors from all transient weakness towards their cause and treachery towards one another; and, lastly, that these men, having, amidst all their ignorance, originality enough to invent the most pure and sublime system of morality which the world has ever listened to, had, amidst all their conscious villany, the effrontery to preach it, and, which is more extraordinary, the inconsistency to practice it.*

On the *second*, of the above-mentioned hypotheses, that these miracles were either a congeries of deeply contrived fictions, or accidental *myths*, subsequently invented, the infidel must believe, on the *former* supposition, that, through even transcient success in literary forgery, when there are any prejudices to resist, is among the rarest of occurrences; yet that *these* forgeries—the hazardous work of many minds, making the most outrageous pretensions, and necessarily challenging the opposition of the Jew and Gentile, were successful, beyond all imagination, over the hearts of mankind; and have continued to impose by an exquisite appearance of artless truth, and a most elaborate mosaic of feigned events artfully cemented into the ground of true history, on the acutest minds of different races and different ages; while, on the *second* supposition, he must believe that accident and chance have given to these legends their exquisite appearance of historic plausibility; and on *either* supposition, he must believe (what is still more wonderful) that the world, while the fictions were being published, and in the known absence of the facts they asserted to be true, suffered itself to be befooled *into* the belief of their truth, and *out* of its belief of all the systems it did previously believe to be true; and that it acted thus notwithstanding persecution from without, as well as prejudice from within; that, strange to say, the strictest historic investigations bring this compilation of fictions or myths—even by the admission of Strauss himself—within thirty or forty years of the very time in which all the alleged wonders they relate are said to have occurred; wonders which the perverse world knew it had *not* seen, but which it was determined to believe in spite of evidence, prejudice, and persecution! In addition to all this, the infidel must believe that the men who were engaged in the compilation of these monstrous fictions, chose them as the vehicle of the purest morality; and, though the most pernicious deceivers of mankind, were yet the most scrupulous preachers of veracity and benevolence! Surely of him, who can receive all the paradoxes—and they form but a small part of what might be mentioned—we may say, 'O infidel, "great is thy Faith!"

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Once more; if, from the external evidences of this religion, we pass to those which the only records by which we know any thing of its nature and origin supplies, the infidel must believe, amongst other paradoxes, that it is *probable* that a knot of obscure and despised plebeans—regarded as the scum of all other nations—originated the purest, most elevated, and most influential theory of ethics the world has ever seen; that a system of sublimest truth, expressed with unparalled simplicity, sprang from ignorance; that precepts enjoining the most refined sanctity were inculcated by imposture; that the first injunctions to universal love broke from the lips of bigotry! He must further believe that these men exemplified the ideal perfection of that beautiful system in the most unique, original, and faultless picture of virtue ever conceived—a picture which has extorted the admiration even of those who could not believe it to be a *portrait*, and who have yet confessed themselves unable to account for it except as such. He must believe, too, that these ignorant and fraudulent Galileans voluntarily aggravated the difficulty of their task, by exhibiting their proposed ideal, not by bare enumeration and description of qualities, but by the most arduous of all methods of representation—that of dramatic action; and, what is more, that they succeeded; that in that representation they undertook to make him act with sublime consistency in scenes of the most touching pathos, and utter moral truth in the most exquisite fictions in which such truth was ever embodied; and that again they succeeded; that so ineffably rich in genius were these obscure wretches, that no less than *four* of them were found equal to this intellectual achievement; and while each has told many events, and given many traits which the others have omitted, that they have all performed their task in the same unique style of invention and the same unearthly tone of art; that one and all, while preserving each his own individuality, has, nevertheless, attained a certain majestic simplicity of style unlike anything else (not only in any writings of their own nation, *except* their alleged sacred writings, and infinitely superior to any thing which their successors, Jews or Christians, though with the advantage of these models, could ever attain,) but, unlike any acknowledged human writings in the world, and possessing the singular property of being capable of ready transfusion, without the loss of a thought or a grace, into every language spoken by man; he must believe that these fabricators of fiction, in common with the many other contributors to the New Testament, most insanely added to the difficulty of their task by delivering the whole in fragments and in the most various kinds of composition,—in biography, history, travels, and familiar letters; incorporating and interfusing with the whole an amazing number of minute facts, historic allusions, and specific references to persons, places, and dates, as if for the very purpose of supplying posterity with the easy means of detecting their impositions: he must believe that, in spite of their thus encountering what Paley calls the 'danger of scattering names and circumstances in writings where nothing but truth can preserve consistency,' they so happily succeeded, that whole volumes have been employed in pointing out their latent and often most recondite congruities; many of them lying so deep, and coming out after such comparison of various passages and collateral lights, that they could never have answered the purposes of fraud, even if the most prodigious genius for fraud had been equal to the fabrications; congruities which in fact, were never suspected to exist till they were expressly elicited by the attacks of infidelity, and were evidently never thought of by the writers; he must believe that they were profoundly sagacious enough to construct such a fabric of artful harmonies, and yet such simpletons as, by doing infinitely more than was necessary, to encounter infinite risks of detection, to no purpose; sagacious enough to out-do all that sagacity has ever done, as shown by the effects, and yet not sagacious enough to be merely *specious*: and finally, he must believe that these illiterate imposters had the art in all their various writings, which evidently proceed from different minds to preserve the same inimitable marks of reality, truth, and nature in their narrations—the miraculous and the ordinary alike—and to assume and preserve, the tone and air of undissembled earnestness.†

If, on the other hand, he supposes that all the congruities of which we have spoken, were the effect not of fraudulent design, but of happy accident,—that they arranged themselves in spontaneous harmony—he must believe that chance has done what even the most prodigious powers of invention could not do. And lastly, he must believe that these same illiterate men, who were capable of so much, were also capable of projecting a system of doctrine singularly remote from all ordinary and previous speculations; of discerning the necessity of taking under their special patronage those *passive* virtues which man least loved, and found it most difficult to cultivate; and of exhibiting, in their preference of the spiritual to the ceremonial, and their treatment of many of the most delicate questions of practical ethics and casuistry, a justness and elevation of sentiment as alien as possible from the superstition and fanaticism of their predecessors who had corrupted the Law—and the superstition and fanaticism of their followers, who very soon corrupted the Gospel; and that they, and they alone, rose above the strong tendencies to the extravagances which had been so conspicuous during the past, and were soon to be as conspicuous in the future. These and a thousand other paradoxes (arising out of the supposition that Christianity is the fraudulent or fictitious product of such an age, country, and, above all, such men as the problem limits us to,) must the infidel receive all at once; and of him who *can* receive them we can but once more declare that so far from having no 'faith,' he rather professes the 'faith' which removes 'mountains!'—only it appears that his faith, like that of Rome or of Oxford, is a faith which excludes reason.

On the other hand, to him who accepts Christianity, none of these paradoxes present themselves. On the supposition of the truth of the miracles and prophecies, he does not wonder at its origin or success; and as little does he wonder at all the literary and intellectual achievements of its early chroniclers—if their elevation of sentiment was from a divine source, and if the artlessness, harmony, and reality of their narratives was the simple effect of the consistency of truth, and of transcription from the life.

Now, on the other hand, what are the chief objections which reconcile the infidel to his enormous burden of paradoxes, and which appear to the Christian far less invincible than the paradoxes themselves? They are, especially with all modern infidelity, objections to the *a priori* improbability of the doctrines revealed, and of the miracles which sustain them. Now, here we come to the very distinction on which we have already insisted, and which is so much insisted on by Butler. The evidence which *sustains* Christianity is all such as man is competent to consider; and is precisely of the same nature as that which enters into his every-day calculations of probability; while the objections are founded entirely on our ignorance and presumption. They suppose that we know more of the modes of the divine administration—of what God may have permitted, of what is possible and impossible, of the ultimate development of an imperfectly developed system, and of its relations to the entire universe,—than we do or can know.‡

Of these objections the most widely felt and the most specious, especially in our day, is the assumption that miracles are an *impossibility*§; and yet we will venture to say that there is none more truly unphilosophical. That miracles are *improbable*, viewed in relation to the experience of the individual or of the mass of men, is granted; for if they were not, they would, as Paley says, be no miracles; an every-day miracle is none. But that they are either impossible or so improbable that, if they *were* wrought, no evidence could establish them, is another matter.—The first allegation involves a curious limitation of omnipotence; and the second affirms in *effect*, that, if God were to work a miracle, it would be our *duty* to disbelieve him!

We repeat our firm conviction that this *a priori* presumption against miracles is but a vulgar illusion of one of Bacon's *idola tribus*. So far from being disposed to admit the principle that a "miracle is an impossibility," we shall venture on what may seem to some a paradox, but which we are convinced is a truth,—that the time will come, and is coming, when even those who shall object to the *evidence* which sustains the Christian miracles will acknowledge that philosophy *requires* them to admit that men have no ground whatever to dogmatize as the antecedent impossibility of miracles in general; and that not merely because, if theists at all, they will see the absurdity of this assertion, while they admit that the present order of things had a *beginning*; and, if Christians at all, the equal absurdity of the assertion, while they admit that it will have *an end*; not only because the theologist will have familiarised the world with the idea of successive interventions, and, in fact, distinct creative acts, having all the nature of miracles; not only, we say, for these special reasons, but for a more general one. The true philosopher will see that, with his limited experience and that of all his contemporaries, he has no right to dogmatise about all that may have been permitted or will be permitted in the Divine administration of the universe; he will see that those who with one voice denied, about half a century ago, the existence of aerolites, and summarily dismissed all the alleged facts as a silly fable, because it contradicted *their* experience,—that those who refused to admit the Copernican theory because, as they said, it manifestly contradicted *their* experience,—that the schoolboy who refuses to admit the first law of motion because, as he says, it gives the lie to all *his* experience, that the Oriental prince, (whose scepticism Hume vainly attempts, on his principle, to meet) who denied the possibility of ice because it contradicted *his* experience,—and, in the same manner, that the men who, with Dr. Strauss, lay down the dictum that a miracle is *impossible* and a *contradiction* because it contradicts *their* experience,—have all been alike contravening the first principles of the modest philosophy of Bacon, and have fallen into one of the most ordinary illusions against which he has warned us; namely, that that cannot be true which seems in contradiction to your *own* experience. We confidently predict that the day will come when the favorite argument of many a so-called philosopher in this matter will be felt to be the philosophy of the vulgar only; and that though many may, even then, deny that the testimony which supports the Scripture miracles is equal to the task, they will all alike abandon the axiom which supersedes the necessity of at all examining such evidence, by asserting that no evidence can establish them.

We have enumerated some of the paradoxes which infidelity is required to believe; and the old-fashioned, open, intelligible infidelity of the last century accepted them, and rejected Christianity accordingly. That was a self-consistent, simple, ingenuous thing, compared with those monstrous forms of credulous reason, incredulous faith, metaphysical mysticism, even Christian Pantheism—so many varieties of which have sprung out of the incubation of German rationalism and German philosophy upon the New Testament. The advocates of these systems, after adopting the most formidable of the above paradoxes of infidelity, and (notwithstanding the frequent boast of *originality*) depending mainly on the *same* objections, and defending them by the very *same* critical arguments‖, delude themselves with the idea that they have but purified and embalmed Christianity; not aware that they have first made a mummy of it. They are so greedy of paradox, that they, in fact, aspire to be Christians and infidels at the same time. Proclaiming the miracles of Christianity to be *illusions* of imagination or *mythical* legends,—the inspiration of even "Æsop's Fables;" rejecting the whole of that supernatural element with which the only records which can tell us anything about the matter are full; declaring its whole history so uncertain that the ratio of truth to error must be a vanishing fraction; the advocates of these systems yet proceed to rant and rave—they are really the only words we know which can express our sense of their absurdity—in a most edifying vein about the divinity of Christianity, and to reveal to us its *true* glories. "Christ," says Strauss, "is not an individual, but an *idea*; that is to say, *humanity*. In the *human race* behold the God-made man! behold the child of the visible virgin and the invisible Father!—*that is*, of matter and of mind; behold the Saviour, the Redeemer, the Sinless One; behold him who dies, who is raised again, who mounts into the heavens! Believe in *this* Christ! In his death, his resurrection, man is justified before God!"¶

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Whether, then, we regard the original compilers of the evangelic records as inventing all that Paulus or Strauss rejects, or sincerely believing their own delusions, or that their statements have been artfully corrupted or unconsciously disguised, till Christ and his Apostles are as effectually transformed and travestied as these dreamers are pleased to imagine, with what consistency can we believe *any* thing certain amidst so many acknowledged fictions inseparably incorporated with them? If A has told B truth once and falsehood fifty times, (wittingly or unwittingly,) what can induce B to believe that he has any reason to believe A in that only time in which he *does* believe him, unless he knows the same truth by evidence quite independent of A, and for which he is not indebted to him at all? Should we not, then, at once acknowledge the futility of attempting to educe any certain historic fact, however meagre, or any doctrine whether intelligible or obscure, from documents nine tenths of which are to be rejected as a tissue of absurd fictions? Or why shall we not fairly confess that, for aught we can tell, the *whole* is a fiction! For certainly, as to the amount of historic fact which these men affect to leave, it is obviously a matter of the most trivial importance whether we regard the whole Bible as absolute fiction or not. Whether an obscure Galilean teacher, who taught a moral system which may have been as good (we can never *know* from such corrupt documents that it *was* as good) as that of Confucius, or Zoroaster, ever lived or not; and whether we are to add another name to those who have enunciated the elementary truths of ethics, is really of very little moment. Upon their principles we can clearly *know* nothing about him, except that he is in the centre of a vast mass of fictions, the invisible nucleus of a huge conglomerate of myths. A thousand times more, therefore, do we respect those, as both more honest and more logical, who, on similar grounds, openly reject Christianity altogether; and regard the New Testament, and speak of it, exactly as they would of Homer's "Iliad," or Virgil's "Æneid." Such men, consistently enough, trouble themselves not at all in ascertaining what residuum of truth, historical or ethical, may remain in a book which certainly gives ten falsehoods for one truth, and welds both together in inextricable confusion. The German infidels, on the other hand, with infinite labor, and amidst infinite uncertainties, extract either truth "as old as the creation," and as universal as human reason,—or truth which, after being hidden from the world for eighteen hundred years in mythical obscurity, is unhappily lost again the moment it is discovered, in the infinitely deeper darkness of the philosophy of Hegel and Strauss; who in vain endeavor to gasp out, in articulate language, the still latent mystery of the Gospel! Hegel, in his last hours, is *said* to have said,—and if he did not say, he *ought* to have said,—"Alas! there is but one man in all Germany who understands my doctrine,—and *he* does not understand it!" And yet, by his account, Hegelianism and Christianity, "in their highest results," [language, as usual, felicitously obscure,] "are one."—Both, therefore, are, alas! now for ever lost.

That great problem—to account for the origin and establishment of Christianity in the world, with a denial at the same time of its miraculous pretensions—a problem, the fair solution of which is obviously incumbent on infidelity—has necessitated the most gratuitous and even contradictory hypotheses, and may safely be said still to present as hard a knot as ever. The favorite hypothesis, recently, has been that of Strauss—frequently re-modified and re-adjusted indeed by himself—that Christianity is a *myth*, or collection of myths—that is, a conglomerate (as geologists would say) of a very slender portion of facts and truth, with an enormous accretion of undesigned fiction, fable, and superstitions; gradually framed and insensibly received, like the mythologies of Greece and Rome, or the ancient systems of Hindoo theology. It is true, indeed, that the particular *critical* arguments, the alleged historic discrepancies and so forth, on which this author founds his conclusion—are for the most part, not original; most of them having been insisted on before, both in Germany, and especially in our own country during the Deistical controversies of the preceding century. His idea of myths, however, may be supposed original; and he is very welcome to it. For of all the attempted solutions of the great problem, this will be hereafter regarded as, perhaps, the most untenable. Gibbon, in solving the same problem, and starting in fact from the same axioms,—for he too endeavored to account for the intractable phenomenon from natural causes alone,—assigned, as one cause, the *reputation* of working miracles, the reality of which he denied; but he was far too cautious to decide whether the original founders of Christianity had pretended to work miracles, and had been enabled to cheat the world into the belief of them, or whether the world had been pleased universally to cheat itself into that belief. He was far too wise to tie himself to the proof that in the most enlightened period of the world's history—amidst the strongest contrarieties of national and religious feeling—amidst the bitterest bigotry of millions in behalf of what was old, and the bitterest contempt of millions for all that was new—amidst the opposing forces of ignorance and prejudice on the one hand and philosophy and scepticism on the other—amidst all the persecutions which attested and proved those hostile feelings on the part of the bulk of mankind—and above all, in the short space of thirty years (which is all that Dr. Strauss allows himself,)—Christianity *could* be thus deposited, like the mythology of Greece or Rome! These, he knew, were very gradual and silent formations; originating in the midst of a remote antiquity and an unhistoric age, during the very infancy and barbarism of the races which adopted them, confined, be it remembered, to those races *alone;* and displaying, instead of the exquisite and symmetrical beauty of Christianity, those manifest signs of gradual accretion which were fairly to be expected; in the varieties of the deposited or irrupted substances—in the diffracted appearance of various parts—in the very weather stains, so to speak, which mark the whole mass

That the prodigious aggregate of miracles which the New Testament asserts, would, if fabulous, pass unchallenged, elude all detection, and baffle all scepticism,—collect in the course of a few years energetic and zealous assertors of their reality, in the heart of every civilized and almost every barbarous community, and in the course of three centuries, change the face of the world and destroy every other *myth* which fairly came in contact with it,—who but Dr. Strauss can believe! Was there no Dr. Strauss in those days? None to question and detect, as the process went on, the utter baselessness of these legends? Was all the world doting—was even the *persecuting* world asleep! Were all mankind resolved on befooling themselves! Are men wont thus quietly to admit miraculous pretensions, whether they be prejudiced votaries of another system or sceptics as to all? No: whether we consider the age, the country, the men assigned for the origin of these *myths*, we see the futility of the theory. It does not account even for their invention, much less for their success. We see that if any mythology could in such an age have germinated at all, it must have been quite different from this; whether we consider the sort of Messiah the Jews expected, or the hatred of *all* Jewish Messiahs, which the Gentiles could not but have felt. The Christ offered them, so far from being welcome, was to the one a 'stumbling block' and to the other 'foolishness'; and yet he conquered the prejudices of both.

Let us suppose a parallel *myth*—if so we may abuse the name. Let us suppose the son of some Canadian carpenter aspiring to be a moral teacher, but neither working nor *pretending* to work miracles; as much hated by his countrymen as Jesus Christ was hated by his, and both he and his countrymen as much hated by all the civilized world beside, as were Jesus Christ and the Jews; let us further suppose him forbidding his followers the use of all force in propagating his doctrines, and then let us calculate the probability of an unnoticed and accidental *deposit*, in thirty short years, of a prodigious accumulation about these simple facts, of supernatural but universally accredited fables; these legends escaping detection or suspicion as they accumulated, and suddenly laying hold in a few years of myriads of votaries in all parts of both worlds, and in three centuries uprooting and destroying Christianity and all opposing systems! How long will it be before the Swedenborgian, or the Mormonite, or any such pretenders, will have similiar success? Have there not been a thousand such, and has any one of them had the slightest chance against *systems in possession*,—against the strongly rooted prejudices of ignorance and the Argus-eyed investigations of scepticism! But all these were opposed to the pretensions of Christianity; nor can any one example of at all similar sudden success be alleged, except in the case of Mahomet; and to that the answer is brief. The history of Mahomet is the history of a conqueror—and his logic was the logic of the sword.

In spite of the theory of Strauss, therefore, not less than that of Gibbon, the old and ever recurring difficulty of giving a rational account of the origin and establishment of Christianity still presents itself for solution to the infidel, as it always has done, and, we venture to say, always will do. It is an insoluble phenomenon, except by the admission of the facts of the New Testament.—'The miracles,' says Butler, 'are a satisfactory account of the events, of which *no other satisfactory* account can be given; nor any account at all, but what is imaginary merely and invented.'

In the meantime, the different theories of unbelief mutually refute one another; and we may plead the authority of one against the authority of another. Those who believe Strauss believe both the theory of imposture and the theory of illusion improbable; and those who believe in the theory of imposture believe the theory of myths improbable. And both parties, we are glad to think, are quite in the judgment they form of one another.

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* So far as we have any knowledge from history, this must have been the case; and Gibbon fully admits and insists upon it. Indeed, no infidel hypothesis can *afford* to do without the *virtues* of the early Christians in accounting for the success of the *falsehoods* of Christianity. Hard alternatives of a truly wicked hypothesis!

† Was there ever in truth a man who could read the appeals of Paul to his converts, and doubt either that the letters were real or that the man was in earnest? We scarcely venture to think it.

‡ The possible implication of Christianity with distant regions of the universe, and the dim hints which Scripture seems to throw out as to such implication, are beautifully treated in the 4th, 5th, and 6th of Chalmer's 'Astronomical Discourses;' and we need not tell the reader of Butler how much he insists upon similar considerations.

§ It is, as we shall see, the avowed axiom of Strauss; he even acknowledges, that if it be not true, he would not think it worth while to discredit the history of the Evangelists; that is, the history *must* be discredited, because he has resolved that a miracle is an impossibility!

‖ The main *objection*, both with the old and the new forms of infidelity, is, that against the *miracles*; the main *arguments* with both, those which attempt to show their *antecedent impossibility*; and *criticism* directed against the credulity of the records which contain them. The principal *difference* is, that modern infidelity shrinks from the coarse imputation of fraud and imposture on the founders of Christianity and prefers the theory of *illusion* or *myth* to that of deliberate fraud. But with this exception, which touches only the personal character of the founders of Christianity, the case remains the same. The same postulates and the same arguments are made to yield substantially the same conclusion. For, all that is supernatural in Christianity and all credibility in its records, vanish equally on either assumption. Nor is even the modern *mode* of interpreting many of the miracles (as illusions or legends) unknown to the elder infidelity; only it more consistently felt that neither the one theory nor the other, could be trusted to *alone*. *Velis et remis* was its motto.

¶ Such is Quinet's brief statement of Strauss's mysticomythical Christianity, founded on the Hegelian philisophy. For a fuller, we dare not say a more intelligible, account of it in Strauss's own words, and the metaphysical mysteries on which it depends, the reader may consult Dr. Beard's translation;—pp. 44, 45. of his Essay entitled 'Strauss, Hegel, and three Opinions.'

ORDER OF EDUCATION.

The following remarks from the first article in the November number of the Christian Examiner, is full of sound thought, and ought to be acted upon in all our schools.

Hence, also, will the course of liberal education become greatly modified by this change in the state of human philosophy and logic. The dryness of detail in every branch of study will be relieved by making more manifest to the pupil the connection of each subject with the great plan of God's government, and man's duty. The aversion which many learners feel towards all things now taught in schools will be avoided, by introducing into the course of instruction such branches as suit the natural tastes of all, and give each an opportunity to exercise his special powers. As the sciences begin more powerfully to assert their claim upon the attention of men, it will be perceived that the objects of primary education are not attained when we have taught the child his mother tongue, the application of arithmetic to money getting and of geography to commerce; neither are the objects of a collegiate course attained when the student has added to his English grammar some knowledge of other tongues, to his arithmetic a little of other mathematics, and to all a little drilling upon logic and rhetoric. In proportion as "the advancement of science" is made an object of care, we shall naturally seek to cultivate in our children habits and powers of reasoning. Neither of these were taught in our old common school system. Even now, there are few means employed to cultivate the perceptive powers; it seems to be forgotten, by those in charge of our schools, that, before we reason, we must have facts to reason upon. Colburn's First Lessons is undoubtedly one of the best of all possible school-books; yet, in the hands of many teachers, it becomes an occasion of great injury to the scholar. In developing the reasoning power of children at the age of ten or twelve, it succeeds beyond all praise; but when the scholar begins to study it at the age of six or seven, and when all the other teaching in the school is modelled on the same plan, what can we expect of the child, but that he will become confused and bewildered by attempting to imitate its severe introspective analysis, wearied and disgusted with study, and thus grow up without learning even to reason? As to observation, there is no pretence of cultivating the eye or ear, except through the alphabet and perchance a few maps. But when the advancement of science shall have more effectually convinced the world of the importance of studying the works of the all-wise Builder of the universe, it will be seen that the eye is the first thing to be educated. The first indication of intellect that the infant gives is in tracing with its eye the outline of things; the second is in the recognition of objects which it has before seen. Does not Nature herself thus teach us that geometry and natural history are the proper branches of learning for the young child? Children can ordinarily be taught to name all the plants of common occurrence in their neighborhood, to tell all the most common birds, and even insects, and to recognize them all in drawings, before they can by any painstaking be taught to count twenty. The fondness of a child for flowers and birds, for animals, for pictures and music, is proverbial. Yet, instead of following this plain intimation of Nature, we teach it to consider interest in the works of God childish, and shut it up in a close room, out of the sight of natural objects, to study the multiplication table, or learn to commit the rest on notes of hand. Arithmetic is made to fill the place of all other sciences, or serve as the foundation of all; for neither of which offices is it well adapted. It probably occupies this prominent place from being considered the most practically useful science. But it enjoys this reputation undeservedly. While arithmetic is applicable only to direct questions of numbers, and may all be comprehended in about a dozen rules, geometry through its culture of the eye and judgment, botany and zoology, through their exercise of the powers of observation and comparison, befit the scholar in every possible department of life, mechanical, agricultural, or commercial. Even upon the narrow ground of utility, therefore, must the present course of education be changed. Physical sciences must come before the mathematical, and geometry before arithmetic. Taking a higher view of education, as preparing a child of man to live as a child of God, it becomes still more evident, that the first intellectual training should aim to form the habit of listening to the word of God by which all things are created. As to the question of choice among physical sciences, the order of nature gives safe indications. First teach a child concerning those things in which he is interested. This brings zoology, botany, music, and geometry first in the order of time. And these may well occupy all the study hours, (which should be few,) in the first three years of schooling. Daily singing, and instruction in the art of distinguishing birds and insects by their notes, might constitute, at first, the musical tuition. The names of plants, grouped in natural families, illustrated by good drawings, and in summer by fresh specimens, with simple lessons upon the characters of the families and the physiology of vegetation, would constitute the botanical course. The instruction in zoology might be the same. In geometry, the "Introduction translated from Prussian Text-Books" affords excellent models for teachers. We would also include elementary drawing of outlines. Three years spent in this way, say from the age of five to eight, would prepare the scholar with a basis of facts for future reasoning, and he would enter with more understanding and ability upon the abstractions of arithmetic and grammar, and the sweeping generalities of geography.—The last named study would be rendered especially interesting, after such a preparation for understanding something of the plants and animals of foreign lands. We are aware that the change from the present course of study in the primary schools to that which we have now marked out, is not likely to be sepeedily made. Nevertheless, there have been, of late years, some approaches towards it. Musis and drawing, and elementary geometry, have been introduced in many schools with great success. Botany and zoology ought to follow, and, doubtless, at some day will. Out of them natural theology must flow, as from a fountain.

SENSIBLE ADVICE IN REPLY TO AN ENTERTAINING LETTER.

Appended to a critique of the "Criticus Criticorum,"—which we noticed last week, in the *Independent*, we find the following,—all of which speaks for itself. We call special attention to the answer of the Editor, and the theological progress it indicates. Are we not all coming on to the right ground?

"In this connection, we insert the following letter from 'a country minister.' The only way in which we can help him out of his dilemma is, by recommending him to *live* according to the simple *facts* of the Gospel, and leave the rest to be settled by the wrangling critics and reviewers. The mere fact that so many theories of the Trinity are held, by men of acknowledged orthodoxy, shows that there is no *one* metaphysical doctrine of the nature of God, in this respect, the belief of which is essential to soundness in the faith:"

MR. INDEPENDENT:—I am a country minister, and therefore cannot be supposed to be profoundly versed in theology. But I have fallen in with Dr. Bushnell's book, and read it with much pleasure till I also happened to fall in with some of his reviewers; whose critiques have been sent to us country ministers, gratis, that our darkness might thus be benevolently taken away. Since reading these able works, I have been exceedingly frightened. I dare not read the book any more, lest I should be convinced by it. But if convinced by it, I should receive a dangerous heresy. I am much alarmed too by another discovery. I find the reviewers speak with great confidence of *the* orthodox doctrine of the Trinity. I do most honestly wish to receive the doctrine. But the reviewers themselves differ on the point: all agree that *the* doctrine is fundamental—but disagree from each other as much as from Dr. B. as to what the doctrine is. This frightens me: for it leaves me in the terrible doubt, whether I have ever known what *the* doctrine really is; and whether I have not been believing error and heresy all my life. I am determined that I will believe *the* orthodox doctrine if I can find out what it is. I therefore address myself to you, in the hope of relief. Hasten to the aid of a suffering brother, who must be, who will be orthodox.

What is *the* orthodox doctrine of the Trinity!

Is it orthodox to believe that there are three beings, and that the unity of God is a *social* unity!

Is it orthodox to believe that there are three personalities, three distinct wills, consciousnesses and affections; these inhering in one and the same substance!

Is it orthodox to believe that there are three persons, and *not* three distinct wills, consciousnesses and affections!

Is it orthodox to believe that there is "*such a distinction*" in the divine nature as lays the foundation for using the pronouns, I, thou, he, by these distinctions respectfully!

Is it orthodox to believe that there are three classes or sets of attributes, inhering into the one spiritual nature!

Is it orthodox to believe the eternal generation of the Son, as an essential part of the true doctrine!

Is it absolutely necessary to orthodoxy to believe that the statements of the Bible are designed to teach us anything metaphysically of the nature of God!

Is it essential to orthodoxy, to believe that the representations of the Bible were designed to teach, or do actually teach anything as to the interior nature of God, or the interior construction of his spiritual being!

May a man ask these questions without being branded with that fearful name, Sabellian!

Did any man ever read the writings of Sabellius!

Do answer these questions speedily. For, some years since, I adopted some "New Haven views," but I suffered so much in my reputation for orthodoxy, that I determined never more to be caught in cherishing an opinion infected with the slightest taint of heresy. I should dread, therefore, the possibility of making a mistake in this matter. Do put a speedy termination to my SUSPENSE.

[We have received from England an exceedingly pertinent and well-seasoned little pamphlet, written by Elihu Burritt, full of information, on the subject of "Ocean Penny Postage." It is accompanied by a letter, bearing great importance, from the President of the Manchester Chamber of Commerce, recommending the project. As an instance of the ingenuity with which rhyme is made to subserve the interests of an Economical and Social Reform, we quote the following verses, appended to this [illegible]]

"SEND THE LETTERS, UNCLE JOHN."

BY H. C. ADAMS.

Uncle John is stout and sturdy,
Uncle John has gold in store,
Mighty fleets upon the ocean,
Merchandise upon the shore;
Land and houses, sheep and oxen,
Corn in granaries and fields;
All that giveth ease or pleasure,
Or to man subsistance yields.

Uncle John has many children,
Scattered widely here and there,
And the language that he speaketh
It is spoken everywhere.
Wheresoever foot hath trodden,
There the sons of Uncle John
Travel, trade, and preach the Gospel,
Earnest workers every one.

On the burning plains of India,
In the far-off South Sea isles,
'Mid the sand-waste, where but rarely
Bright the green oasis smiles;
In the forest dark and pathless,
On the prairie without bound,
Ocean, lake, and rushing river,
Are these sons of Britain found.

Torrid, temperate, or frigid,
Be the climate what it may,
Daring dangers, overcoming
Difficulties, there are they.
Savage creatures yield unto them,
Or before their steps retire;
Nought can damp their spirit's ardor,
Nought their energies can tire.

UNCLE JOHN, he hath a brother,
Younger, yet a well-grown man,
In the west he is located,
And his name is JONATHAN;
And he, too, has many children,
Roaming some o'er all the earth;
Many more are fixed and settled
Round about their place of birth.

Sturdy fellers of the forest,
Sturdy tillers of the land,
Ploughers of the deep, and hunters
'Mid those regions wild and grand,
Where the red man built his wigwam,
Many thousand miles away
From the track of the "pale faces,"
Who now daily pass that way.

UNCLE'S ships are ever passing
And re-passing o'er the wave,
And our yearning hearts do ever
Tidings of the absent crave—
News of relatives who travel,
Of the friends afar who dwell;
We would know how fare they, feel they,
How they prosper—ill or well.

Greetings e'er should pass between us,
And the heart's fond interchange;
But, alas! we're needy, therefore
Distant must our thoughts estrange;
And the white-winged heralds, as they
Plough the waves to either shore,
Must be dumb unto the many
Watchess, desolate and poor.

UNCLE JOHN! *do* send the letters
By your ships that go and come;
Friends abroad would fain be writing
Unto anxious friends at home:
We would wish the absent loved ones
In our joys and woes to share;
Send them *for a penny*, UNCLE!
It is all we have to spare.

Free as air, and free as sunshine,
Intercourse 'twixt man and man
Should be rendered, howe'er sundered;
You can do it, UNCLE, *can!*
Will, we know it; see how smiling
Is your face, the while we pray
You, with hands in pockets, asking—
Calculating—*will it pay?*

Will it pay? why, UNCLE! UNCLE!
Can you doubt it? look at home;
See how, from all parts, your mail-bags
Daily weightier become:
Hear how all your children bless you
For the boon they here enjoy;
Oh, extend it o'er the waters,
And our eager pens employ!

Will it pay? why, fifty letters
Will be sent instead of one:—
Fifty pence for *one* poor shilling,
Think of that, good UNCLE JOHN!
Think, too, how 'twill foster commerce,
And all friendly ties increase,
Binding nation unto nation
In the bonds of *Love* and *Peace*.

Rochester, England, Feb. 3, 1849.

RIGHT OF PROPERTY IN SLAVES.

[From the Report of Congregational Ministers.]

We have incidentally referred above to the *right of property* in slaves, as it would be affected by emancipation. The distinct statement of a few general principles—principles which have been implied throughout all this discussion—may serve, perhaps, to strengthen our position.

1. One man has no natural right of property in another. This proposition is so nearly self-evident, that no argument can be necessary in support of it, and no illustration render it clearer.

2. As one man has no natural right of property in another, neither can he *acquire* that right, so that the possession shall be unqualified and absolute, or a perfect ownership. The only mode in which we may acquire it *at all*, except in the case of punishment for crime, is by purchase or gift from the real owner—as when one man sells or surrenders to another his *own* time, liberty, skill and strength. But "the things of a man" which he may not justly sell or relinquish, cannot justly be bought or taken from him. Thus the rights of conscience, the responsibilities of a soul made in the image of God, freedom to do right and to refuse to do wrong, the capacity of improvement, the obligations of religion, are not disposable possessions. He who wrests them from another, as well as he who voluntarily resigns them, violates the laws of the kingdom of heaven. No man may sell them or in any way part with them; no man may buy them or in any way take them from another. They are inalienable. Now, if slavery were the result of a contract, the fact would relieve it, in some degree, of its enormity; but even then, the contract would be void; inasmuch as it takes from the slave what no one has a right either to sell or to purchase, to give or to receive.

enough in the country to devise, and power enough to execute, measures for the equal advantage of both; and that,—whether by apprenticeship, by voluntary colonization, or by labor for wages, we do not presume to determine the precise mode—in our judgment, the slaves, when set free, will be less burdensome, and a cause of less perplexity and trouble to the white inhabitants of the slave-holding States, than they are, while, as at present, in a condition of bondage. It is not, however, on any economical grounds that we urge emancipation. We cannot fail to take a higher and broader view of the subject.—We rest our demand on the inviolable laws of Justice, on the eternal principles of Humanity, on the irreversible dictates of Religion in the soul, and on the Revelation by Jesus Christ of the perfect will of God. [Briggs.

CHRISTIAN REGISTER.

Boston, Saturday, November 10, 1849.

THE TEST OF INSPIRATION.

In that very attractive, yet often sophistical book, Morell's Philosophy of Religion, the inspiration of the prophets and apostles is represented as specifically the same with the divine influences that are proffered to all men, and experienced by every prepared and waiting spirit. To like purpose is much of the religious musing and preaching of our own land and day. "God has not," it is said, "exhausted his spirit upon the earlier ages. Every one endowed with lofty sentiment, commanding wisdom or keen foresight, stands on the same plane with the psalmists, seers and evangelists of the scriptures; and every true and good man has his share of the spiritual gifts typified by the coals from the altar under the earlier, and the tongues of fire under the later dispensation." These are propositions which we cannot gainsay. All inspiration is identical in its source. We believe that the divine spirit is always waiting at the soul's portals. The Christian lyrist of the nineteenth century draws kindling thoughts from the same fountain with David and Asaph. The devout seeker after the will of God, the self-consecrated preacher of righteousness, participates in the same spirit of truth, which was promised to our Lord's disciples on the eve of his departure. The clear insight into the nearer or more distant future, the view of impending declension or calamity, or of the ultimate triumph of truth and love, vouchsafed to the greatest and best of our own time, is as truly an opening of the divine mind to the human, as were the visions of Isaiah and Ezekiel. Nor can we doubt that intimations are sometimes divinely given with regard to specific events affecting the future of the individual, or of those whose well-being is identified with his own. In what, then, exists the pre-eminence of prophets and apostles? To this question various answers might be given; but, for our present purpose, it may suffice to refer to the miracles wrought in attestation of their messages. These miracles, as seems to us, must have made them more confident than we can be, not indeed of the reality of divine influence in general, but of the super-human origin of specific communications. But even were it not so, miraculous endowments or attestations constituted them official personages under the divine economy. If they were no more truly inspired than other men have been and are, we have an assurance of the genuineness of their inspiration, that we can have of no inspired inspiration apart from miracle. God has sealed their words as his own, and has thus made them one of his avenues of communication with the souls of other men. He equally addresses the individual soul through various avenues. He sometimes places himself in immediate communication with the mental or moral nature, and breathes suggestions, warnings, thoughts of peace, visions of heaven, which can be traced to no outward agency. Then again, in the majesty, order and beauty of nature, he shines in upon the soul, bathes it in his own love, and sheds over it the consciousness of his fatherly presence and protection. Yet again, in the lives of good men he outrays his own moral perfections, and helps mould our characters into the forms of excellence with which we hold communication. And last, though by no means least, he acts upon our consciences, affections and wills through the attested record of his inspiration in the earlier ages.

Now, admitting to the fullest extent ever claimed, the identity of inspiration in all ages, may not these *marked and labelled inspirations of official personages* be needed as a test for the genuineness of all other divine communications? It is certain that the soul has not within itself any fixed and definable criterion, by which it can discriminate infallibly between the thoughts of God and the results of its own unaided faculties. In our view, accordance with the written word is the only criterion given us. The denial of this test puts the dreams of the wildest fanaticism on the same level with the convictions and the inward consolations and joys of the sober Christian, and opens the way for the most reckless excesses and the most erratic flights of mysticism. In all questions that admit of doubt, we need the testimony of two independent witnesses. God's spirit in the written word and the same spirit in the individual soul are the two essential witnesses in all matters of truth and study. Neither by itself can bear effectual testimony. The scriptures without the witness in the soul are a dead letter, and what calls itself belief bears only the fruits of unbelief. The imagined witness in the soul may be fancy, passion or prejudice,—the very spirit of Anti-christ. The two must "agree in one," in order that "the man of God may be perfect, thoroughly furnished unto all good works."

PAUPERISM.

Increase of Foreign Paupers.—Necessity for some general system of relief.—Plan proposed for the prevention of Pauperism.

In our last week's paper we published the report of the Howard Benevolent Society. We desire to commend it to the attention of our city readers, and also at this season when the wants of the poor will soon become urgent, to say a few words on the subject of Pauperism.

All our large New England towns are rapidly undergoing a most important social change. From its being silent and gradual, we doubt if the extent of it is often appreciated. Boston may be taken as the largest example of what we mean. Fifty years ago it was thoroughly a New England city. The great mass of the people was composed of those who were industrious and self-relying, who valued education for their children, and abhorred beggary. There were poverty and trial then as now, but very little of what we mean by the word Pauperism.

But within a few years, a ceaseless tide of foreign immigrants has poured in, recruited from the ignorance and wretchedness of Europe. At this moment the population of Boston includes 40,000 foreigners, for the most part Catholics in faith, alien to our institutions, ignorant and unused to habits of forethought, cleanliness and thrift. It is literally the invasion of a foreign power, an army of occupation, which has not merely overrun the land with the intention of speedily departing, but has obtained a firm foot-hold on the soil it has invaded. In this city, it is crowding hard on the native population. Every year, street after street is added to those occupied by foreign immigrants.

We do not object to this. On the contrary, we rejoice to welcome to our shores and to better fortunes, the wretched and the destitute of other lands; but it is a fact which gives a new character and importance to some of our first social duties. On some other occasion we shall refer to other points. We will now speak only of the relief of the poor.

How much the number of the poor is increased, and how much their character is changed, may be seen from the increase of beggars. They are in every street, and at every door; and this is only one indication of the increase of destitution. In some way relief must be provided. The poor and sick and miserable, whatever the cause, cannot be left to die unheeded and unfriended in the midst of our abundance. A few years ago, a few benevolent societies were sufficient to supply the most pressing wants of this class; but these instrumentalities are no longer competent to meet the growing exigencies of Pauperism.

It is felt by those best acquainted with the subject, that there should be some general plan and concert in the benevolent action of the city. There are not less than thirty or forty organised benevolent societies. They cross each other's track. There can be no wise distribution of aid. An importunate beggar gets help from half a dozen societies, while the modest and unpresuming may be passed over by all.

The evils resulting from this state of things led to an attempt last winter (which, however, came to nothing) to unite these different societies in some concerted action. There was also brought before the public, by the society for the prevention of Pauperism, a larger and more systematic plan, in which existing societies should in part be absorbed, while in part, by being united with other societies in a general scheme, they should be enabled to act with a greater certainty of effectively aiding the poor. The Howard Benevolent Society might perhaps do what is needed, would other societies unite with it; but apparently this has not been done. And we are strongly persuaded that the better way is at once to adopt a new and more enlarged system, and to leave the smaller associations, as they will naturally and easily do, to arrange themselves in an appropriate place within its field of operations.

The plan proposed has been one which, in its essential features has been adopted in Berlin, in New York, and in other cities. We will state in a few words its leading characteristics.

Under the supervision of proper officers, the whole city might be divided into twenty districts, and these districts into two hundred sections. If we adopt the New York system, for each district there would be a district committee of five persons, whose duty would be to find a Visitor for each section under their charge, and to provide the necessary food, fuel, and clothing for distribution by the visitors. On the other hand, there would be a central office where the district committees would meet, and funds be received, and general arrangements be decided upon. So much for the general plan. 1. A general head. 2. Districts and district committees. 3. Sections so small that on the average not more than twenty or thirty persons needing aid would be found in each section having a visitor of its own, who is required regularly to report what he does to the district committee.

One essential rule still remains. *Each visitor confines his labors to his own section exclusively, and all aid that is given, is given in the section where the person aided resides.*

In order that this may be done, every subscriber to the association is supplied with a pocket Directory, containing the different sections, and the names of the visitors for each section.

The practical operation of the system is this: A beggar from the North End may apply for relief at the South End or in South Boston. The person to whom application is made, may be unable to investigate the case. He finds in his Directory the section where the applicant lives, and the name of the visitor for the section. He gives to the applicant a ticket to the visitor, who is bound to examine his case, and attend to his wants.

By this method several important results are secured. If thoroughly carried out it would nearly do away with street begging, and thus save multitudes of children from a life of mendicancy which is ruinous to them. To a great extent it precludes imposture. The condition of the poor, generally, becomes known. It secures a personal examination into the wants of those who apply for aid and a supply of those wants while they exist.

In carrying such a plan into operation doubtless many difficulties would have to be encountered; but, on the whole, we have seen no method proposed of aiding the poor of a large city, which seems so well fitted to meet the actual condition of things. We hope the Society for the Prevention of Pauperism will again bring it up for public attention.

MINISTRY AT LARGE IN SALEM.

In March, 1847, Mr. John Ball, to use the words of his report, "was called by an act of unusual munificence on the part of a lady and gentleman of Salem, to the arduous and responsible duties of a City Missionary." From that day to this he has been laboring with unusual zeal and success. His first object was to obtain employment for as many as possible who were in want. The next thing was to dispose of idle, and disobedient boys, by finding places for them out of the city. In one case it was not till a sixth or seventh place had been provided, that the boy would stay, and then he seemed to be doing well. In this way more than 70 have been provided with employment, and most of them, so far as heard from, are doing well. In 1848 an evening school was opened which continued five evenings in the week with an average attendance of 157 scholars and 26 teachers. The experiment was renewed the next year, four evenings in the week, with the average attendance of 198 scholars and 35 teachers. Both these experiments have been eminently successful. Mr. Ball has also taken great pains to bring stray children into the Common Sunday schools, some of whom had never before attended either school or church, though born of American parents. Parents also have been induced to attend church. Mr. Ball has visited the public schools in order to induce the scholars to form libraries. An evening school for girls has been opened. He has taken much pains to break up street begging, a practice so degrading especially to children. At the suggestion of a benevolent lady who subscribed liberally for the purpose, two houses containing 12 comfortable tenements for poor families have been built at a cost of $5500. Many cases of sickness have been relieved, and the dying have been comforted This is but the most raked summary of what this laborious city missionary has been doing. Who will undertake to measure the amount of good which he has accomplished, or to tell how many hearts have been cheered, how much suffering alleviated, how many homes made comfortable, how many children saved from utter perdition? We cannot conceive of a more beneficient charity than that which has sustained him in his labors, or a more beneficent work than that in which he has been engaged.

LIBERAL CHRISTIANS.

We have noticed that some religious journals, unfriendly to the progress of our opinions, have recently taken decided exceptions to the term "Liberal" as applied to Unitarians, and manifest a disposition to call us to strict account for our inconsistency in not exhibiting superior measures of the virtue claimed under that title. They are ready to criticise us for every violation of the spirit, the special possession of which is supposed to be assumed with that name. We are glad of it. If only the temper of these strictures is not censorious, nor jealous, nor partizan, they cannot be too frequent or pungent. Let our opponents hold us to our professions. Let their scrutiny follow us to the utmost verge of our boasting. Let them continue to pay us,—if they feel that justice allows them in it,—the implied compliment of presuming that our standard of Christian Liberality is peculiarly high, and therefore that any wide departure from it is, in us, peculiarly disgraceful. Let them detect and transfix all the weak points in our armor till we are schooled to compact and secure every joint. Let them expose and condemn every discrepancy between our words and deeds,—our pretence of Catholicity and our narrowness of judgment,—our pleas for toleration and our exclusiveness of taste.—till their censorship works out our advancement, and from shame if not from principle, every particle and vestige of bigotry in us is destroyed.

Nor would we by any means be understood as defying this sort of investigation, on the ground that we shall be found blameless. It would be stranger indeed, if defects that we are manifestly conscious of ourselves, were not discovered by the vigilance of our opponents.

A late number of "The Congregationalist," contained an article of this description, written in a spirit scarcely at all objectionable, bringing a two-fold complaint: first, that we are guilty of arrogance in calling ourselves "Liberal Christians;" and secondly, that not only by the implication of this language, but by more express affirmations we assert that we enjoy a monopoly of liberality, while our conduct sometimes contradicts this profession.

As to the charge of assumption involved in our taking the name of "Liberal Christians," it seems to us the least weighty and least instructive part of the criticism. The public probably have an impression that enough has been said and written about our denominational title. One of the most encouraging signs pertaining to our position is that so much fault is found with every title applied to us, and so much difficulty is had in getting any title generally accepted which is at once descriptive, modest and expressive. We must own to a little surprise that a magnanimous enemy should deem it worth his while, and his ammunition, to institute, at this late day, a formal attack on what is not *the thing*, but only the name of the thing. Almost as much surprized were we, by the objection to the same name when taken as a substitute for "Unitarian," urged lately by one of our own correspondents. Really, we think our neighbors may dismiss their uneasiness lest we should borrow some eclat from our appellation—and this for several reasons. First, by the *argumentum ad hominem*, they have no right to take umbrage at it. What names betray a more gratuitous assumption of superiority than "Orthodox" and "Evangelical?" Secondly, in our opinion, none of these names are really objectionable on this ground. We suppose any one of them is adopted and worn by a sect, not as a boast of what it is, but as a designation of what it would be and ought to be; it does not express an attainment but an aspiration; not something achieved but something desired and attempted. In this light, we regard the origin of all these terms as honorable rather than derogatory. And when popular usage has established them, it betrays a rather sensitive frame to chafe at their literal signification.

Thirdly, whoever is jealous of any supposed virtue residing in the phrase "Liberal Christians,"—as if it had a magic charm in it to attract converts, just as it is said the name of Democracy draws the German and other continental emigrants, into the Democratic party by the interesting associations that have gathered about the name in the Old World, where it signifies whatever is opposed to monarchy,—will do well to remember that, owing to the zealous and faithful efforts of our antagonists, the name has a bad odor, as well as a good, and, like that of "Free Thinkers," being originally expressive of a noble trait, has been made to stand as an odious synonym for infidelity. Our Orthodox neighbors are welcome to all the advantage to be derived from *prestige*. We are content with simple truth. We could, dispense with even this name of Liberal Christians without much reluctance. We have wished, a thousand times, that our body could get along without any name at all. We are strenuous for none. We are impatient of none. In the long run, a name cannot greatly effect the reality. Except as a matter of taste we should apprehend no serious damage from being called after Beelzebub.

There is a use that we can make of all strictures on our methods; a way of turning even the ill-natured carpings of bigotry,—to the nurture and replenishment of our liberality. If we suspect that there is no occasion for us to raise higher than ever our standard of Christian Catholicity, we have not yet passed the point of peril. It is a righteous rebuke that follows hard after us, the moment we sink to sleep on the couch of our fancied superiority, or lay aside our vigilance under the foolish impression that we "have apprehended." There are a thousand deceptions whereby Liberal Christians may cheat themselves out of their privilege, into the exercise of an exclusive power, and the indulgence of a prejudiced temper. The snare is ready for our own feet. Very insidious, and very subtle are the temptations to uncharitableness that encompass the present times, and the present state of theological parties. We are pledged and sworn. We want a liberality that shall be able to bear the dogmatist's bitterness, and a toleration that shall tolerate the bigot's asperity—at least long enough to soften it. We want a liberality that shall allow us in holding a sectarian attitude only just so long as our heritage of past divisions makes it unavoidable, and until the ameliorating tendencies of a better age permit us to cast it off,—and holding it even now only without a particle of the deadly malignity of a sectarian spirit. We want a liberality that shall show itself as much in the ordinary commerce, and daily ongoings of life, as in ecclesiastical and doctrinal discussions; as much in social intercourse as in the church; as much in common conversation and dealing, as in the pulpit and the religious newspaper; that shall pervade all communities, and homes, and hearts, as a genial presence of generous faith, and confiding love, and reconciling peace, lifting us into the serene light of unbroken love, and the full measure of God's unrestricted favor. We want a liberality that, without proposing itself as the supreme end of all Christian effort, shall flow through it all, hallowing its every impulse, and brightening with beauty and honor its every advancement. We welcome every word, from friend or foe, that helps, by encouragement or warning, praise or blame, to the growth of this grace.

EGYPT.

Dr. Hawks's book—Testimony to the Bible from Egyptian records and monuments—Champollions discoveries.

The Monuments of Egypt; or Egypt a Witness for the Bible. By F. L. Hawks, D.D., LL.D. With notes of a Voyage up the Nile by an American. New York: G. P. Putnam.

One who has read Wilkinson's Ancient Egypt will find nothing new either in the text or the numerous pictorial illustrations of Dr. Hawks's book. But that and other similar works are so rare, costly and voluminous, as to be within the reach of but few, and the reading of still fewer. Dr. Hawks disclaims the pretence of original research or speculations, and professes simply to have compiled for common use such portions of the antiquities of Egypt, (so recently and copiously unearthed as almost to make *Egyptology* a new and separate branch of science,) as may tend to elucidate and confirm the sacred history of the Old Testament. This work he has done with equal clearness of arrangement, thoroughness of detail and elegance of manner. He has thus filled one of the few absolutely vacant niches in the popular literature of religion, and has filled it so well, that his book need be superseded only by the future accumulation of new materials. We have not however, a word of praise for the anonymous "Notes of a Voyage," which occupy more than a third part of the volume before us. They show some pedantry, but no learning,—much soundness of opinion, but no appreciation of evidence,—moderate powers of observation, but no capacity for description. The style is of that complex type of badness, which results from an author's imagining himself a master of English diction, when he has not yet begun to be a learner. Such an appendix serves no conceivable purpose, unless it be as a *sinker*; and in these days a publisher angles best with *floating bait*.

It may be well for us in this connection to state very briefly the results of recent researchs in Egyptian antiquities, as regards the authority of the sacred writings. Of course the Pentateuch is the portion of the Old Testament most directly involved in this inquiry. The Mosaic origin and the general credibility of the Pentateuch were admitted by Jesus and Christians with hardly a shadow of doubt or the felt need of confirmation, from a period "whereof the memory of man runneth not to the contrary," until the prevalence of infidelity in France and neology in Germany during the last century. But sceptics both of the French and the German school have in the first place challenged the authorship of these books by Moses, and then have impeached their trustworthiness as historical records on the alleged ground of their discrepancy with ascertained points in Egyptian chronology, geology and archæology. As regards the chronology of Egypt definite conclusions have not yet been reached. Sagacious guesses as to the antiquity and import of various inscriptions together with vague statements quoted by Josephus and Eusebius from the lost and perhaps forged Chronicles of Manetho, had led the French *savans* to assign to the Egyptian empire an antiquity far exceeding what was usually claimed for the world itself. Since Champollion's discovery of the reading of the hieroglyphics, the long spaces of duration have been gradually diminishing and the remote dates growing near. Thus, of two sculptured zodiacs at Dendera and Esneh, it was not surmised, but *demonstrated* that they were not less than 5000 years old, while some found indisputable proof that they were carved at least 19000 years ago. Champollion deciphered on one of them the name of *Augustus Cæsar*, and on the other of *Antoninus*. But even should not the scriptural chronology be fully sustained in the progress of investigation, the credibility of the history connected with it would remain unimpared; for, in the loose and vague way in which dates were written in the Hebrew and most other ancient langnages, they could hardly escape alteration and confusion at the hand of every copyist however careful.—Moreover, that the Pentatench suffered from this cause is very evident from the numerous differences between the chronolgy of the Septuagint and the present Hebrew text, the former in every case giving the more probable date or period, while the latter would seem to have contracted new errors from the series of transcriptions through which it has past since the Greek version was made.

Geological evidence, long wavering, now inclines very strongly towards coincidence with sacred history. Herodotus tells us that in the reign of Menes, the first *human* king of Egypt, the Delta of the Nile was already a reclaimable marsh. Now, though, reckoning by the number of pretended dynasties and sovereigns, we must date the reign of Menes several thousand years farther back, it is regarded as certain that the Delta must have been entirely submerged 5000 years ago, and therefore that the authentic history of Egypt cannot have commenced much earlier than could be inferred from the Pentateuch.

These attestations are merely negative. There has been disinterred within a few years a vast amount of positive testimony to the truth of the scriptural narrative. Of customs, implements, occupations, plants, and animals referred to as Egyptian in the Bible, we doubt whether there is one, the representation of which is not found repeatedly in tombs and temples. This is the case in several instances, where it was alleged that the customs or objects described belonged to Palestine, could not by any possibility have become domiciliated in Egypt, and therefore proved the Mosaic record an awkward fabrication.—The coincidence between the monuments thus brought to light and the sacred narrative is so minute and extends to such a vast number of details, as to make it absolutely certain that whoever wrote the Pentateuch was born and bred in Egypt, under circumstances the most favourable both for observation and for the acquisition of more recondite knowledge. We want nothing more than this to fortify our conviction that Moses is the author of the books that have been ascribed to him by the overwelming majority of Jews and Christians. And, this proved, the authenticity of the miraculous events recorded in those books, the divine selection of the Hebrews as the recipients of a revelation and the divine inspiration of this great lawgiver can no longer be doubted, except by that class of critics, who know all that it was ever possible for God to do, and know that a miracle was never wrought because they never saw one.

While we are upon Egypt, it may not be uninteresting for us to close our rambling article by a sketch of what constitutes Champollion's great discovery. It had long been suspected that the hieroglyphics of Egyptian inscriptions were alphabetic characters, and plausible guesses had been made as to the import of some of them.—Champollion discovered that each hieroglyphic stood for the intial letter of the object represented by it. It is as if the figure of an eagle stood for our letter *e*, that of a lion for *l*, &c. But the same picture does not always represent the same letter. Thus, according to the Egyption mode of writing, *e* might be represented equally by the figure of an eagle and that of an elephant. But the range of alphabetic symbols seems to have been contracted within somewhat narrow limits; and, within those limits, the symbols selected for letters bear a certain relation or analogy to the words in which they occur, as if, in English, *e* in a monarch's name were represented by a crown, and in the description of some atmospheric phenomenon by a cloud.

CHRISTIAN EXAMINER.

We cannot criticise the Examiner; very many of its articles, and its editorial matter are furnished by friends with whom we are in daily intercourse and intimacy. We freely confess that we are very apt to esteem their judgment, and admire their writings. Fortunately, a large number of our readers are (or should be) subscribers, to this constantly improving and influential Journal. We referred last week to the new number.

The extracts on our first page from the first article by Rev. Mr. Hill, of Waltham, sufficiently indicate our opinion of that. The second article on Miss Martineau's History of England, after a short but discriminating notice of her merits as a historian, gives a rapid sketch of the period of English history to which it relates. It is by Mr. C. S. Smith.

As the third article is written by one of *us* it may not be well for us to speak of it as it deserves. Article fourth by Rev. C. A. Bartol, passes a high eulogium on Mr. Whipple, and the fifth is an account of the Massachusetts Board of Education, by Mr. Upham. The sixth article by Mr. George Livermore, is such an article as we love to meet, containing the accurate results of long continued study and research on what is to us an interesting subject, the history of the Bible, its use in the Roman Catholic Church, some of the most remarkable editions, &c. Article seventh is a favorable review, by Rev. E. E. Hale, of Eliot's Liberty of Rome. If any one would see how a few vigorous strokes of the pen may bring before us with all the characteristics of life a man so remarkable as Dr. Pierce, he should read Dr. Putnam's sketch of him, which is the last article. These are followed by shorter notices and various matters of Religious and Literary Intelligence, which are drawn up with great skill and give a wise insight into the times. Not the least interesting among these items is the account of a curious controversy between the Senior Bishop of the Protestant Episcopal Church, and Mr. George Livermore, in respect to an important corruption in the text of the English Bible, which the Bishop charged on Cromwell, but which Mr. Livermore, in the Boston Daily Advertiser, shows did not occur in any one of the editions printed while Cromwell was in power, but first made its appearance in 1633, in an edition published under the authority of Charles I. and Archbishop Laud. Instead of retracting the charge which is thus proved to be false, the Bishop says he is an old man of seventy-three years, and that he has a good a right to speak severely of Cromwell as of Nebuchadnezzar and Mohammed. Our minds are too "simple in knowledge" to understand the pertinency of this reasoning. Perhaps it is one of the mysteries of the church.

BENJAMIN ABBOT, LL. D.

Nec illi, quod est rarissimum, aut facilitas auctoritatem, aut severitas amorem, deminuit.

Dr. Abbot was born in Andover, the 17th of September, 1762. He was fitted for college at the Phillips Andover Academy, and was there the school-mate of John Thornton Kirkland, and Josiah Quincy, both afterwards Presidents of Harvard University. The late Chief Justice Smith of New Hampshire, who was at that time an assistant teacher in Andover Academy, used to say that Mr. Abbot was then just what he always was, except that he appeared rather older than he ever did afterwards. He was graduated at Cambridge in 1788, and went immediately to Exeter, where by the appointment of Mr. Phillips, the founder of the institution, he was placed at the head of the Academy. It shows the true liberality of Mr. Phillips, as well as his confidence in the young man, that notwithstanding his own severely Calvanistic faith, he should have placed Mr. Abbot in that most responsible situation, knowing as he did perfectly well his liberal views in Theology. There Dr. Abbot continued for fifty years in his quiet, useful employment, sending out every year from under his care young men who in the varied fortunes of life failed not to remember him with gratitude and respect. During the whole period of the French revolution and the gigantic wars that ensued, through all the political agitations and revolutions of trade in our own country, there he sat, calm, dignified, and faithful, awakening in his pupils as few men ever have the love of knowledge, the love of honor, and a sense of religious fidelity in the cultivation and use of every faculty. Without any assumption or extravagance, by that quiet modest dignity which is everywhere felt because it puts on no airs, he impressed his scholars with the conviction that on their conduct in the Exeter Academy, must rest not only their future honor or dishonor, but, to no inconsiderable extent, the welfare of Society and the general interests of learning. We doubt whether there was ever a school where a greater proportion of the studying was done simply from a love of study and from an honest desire of intellectual distinction, with, at the same time, so little of the mean spirit of rivalship. There was the ardor kindled by sympathy with one another in high aims, and a zealous but friendly emulation. In this direction lay Dr. Abbot's peculiar and unrivalled power as a teacher. He was not remarkable for his learning, or for his skill simply in imparting knowledge, or for the faculty of stimulating the minds of others by the energy and activity of his own mind. But he had, beyond all the instructors that we have known, the more valuable secret of leading them to do for and of themselves a great amount of study and to enter on life with a high and honorable ambition.

He did not grow old or harsh as teachers too often do. There was no dogmatism about him, nothing of the air of one always accustomed to have his own way, but down to the fiftieth year of his magisterial life, there was nothing in his manners to indicate the school-master, but a happy mingling of the Christian gentleman and scholar, with a mild paternal dignity. And not only by a temperament peculiarly adapted to his office, but also, at least to a considerable extent, from his habits of intercourse with his pupils this most desirable consummation was gained. He was always kind; but at first they were taught, they knew not how, to look upon him more with reverence than affection. To offenders no one could be more "*awful*." Boys who went to his house for a private admonition, in a spirit of hardihood, were there by some magic influence which they could not explain melted into tears, and no one ever went willingly to a second interview of that kind. But as Dr. Abbot became acquainted with a scholar, and found him a lad of promise, the master gradually disappeared; he treated him with a constantly increasing paternal regard, parted with him as a friend, and delighted always afterwards as a second father to meet him and to hear of his success. Thus his affections were kept alive, and the sense of magisterial authority was always melting away in the increasing respect which he felt for the talents and virtues of those who had been under his charge. The college student, the young merchant, lawyer, clergyman or professor, the member of congress, the judge, the foreign ambassador or cabinet minister, once his pupil, was now his friend, and the relation was one which he and they alike delighted to keep up. His intercourse was by no means confined to the great men who had been under his charge, but he remembered with quite as much satisfaction the many who went from the academy to diffuse through the more private walks of life the influence of good principles and sound learning, and who without an extended reputation were nevertheless as truly the benefactors of society as those whose names are known through the whole land.

At one time he had in this school Joseph S. Buckminster, Lewis Cass, Daniel Webster, Leeret Saltonstall, and Benjamin Merrill, a man less widely known than his early associates, but hardly less accomplished in whatever goes to make up a sound and useful education. As in his school-boy days Dr. Abbot had been the companion of two Presidents of Harvard College, so he numbered among his pupils their two successors, Edward Everett and Jared Sparks, whose future eminence he foresaw and predicted before they left him. The twin Peabody's and Nathaniel Appleton Haven were among his favorite scholars. The editors of the North American Review almost from the beginning down to the present day, had been connected with his school. Two of the three most distinguished American historians were his pupils. The two most conspicuous advocates of Temperance in this city, Lucius Manlius Sargent and Moses Grant, as well as two of our most excellent Mayors, Theodore Lyman and Jonathan Chapman, whom we grieve to think of as no longer among us, were once Exeter boys. But of all Dr. Abbot's pupils, there is not one who has left behind a more spotless name or a more blessed memory than his son, the beloved and devoted pastor of the North Church in Salem.

It was an honor such as no other teacher in this country has enjoyed, when, at the close of his fiftieth year, the pupils of Dr. Abbot, of all ages and conditions in life, gathered round the venerable old man to congratulate him on his withdrawal from the arduous but most useful and honorable duties of his office. It was a day, which none who were there, will ever forget. Daniel Webster never spoke words of purer eloquence or of more touching pathos than on that day. The ode composed for the occasion by Henry Hare, Jr., was one of the most felicitous productions of its kind. Everett, Saltonstall, J. G. Palfrey, and so many others were in their most happy mood. But the feeling of mingled affection and respect, from that large assembly towards [illegible] was the key to the occasion its peculiar interest. Time rolled back. All were school-boys again, and all were glad to do homage to their old instructor and friend, who, in the silence of a heart too full for utterance, sat there in his own modest and beautiful simplicity.

We have no room left to speak of Dr. Abbot in the other relations of life. He was one of that rare assemblage of enlightened men who, with their families, for many years gave to Exeter a most enviable social and intellectual distinction. There was Dr. Tenny, a man of strong and cultivated mind, Judge Peabody with all the graces which flow out from a benignant and kindly nature, John Taylor Gilman, whose native good sense had been strengthened and his weight of character and sterling integrity established by his long experience as a public man, he having been thirteen years governor of the State; and there was Jeremiah Smith, the accomplished Statesman, judge and scholar. These were Dr. Abbot's equal associates. He out-lived them all. His last years were peaceful and bright, showing us how beautiful and attractive life may be "in a holy and serene old age." He was grateful for all that he enjoyed, and when we last saw him, a few weeks before his death, he spoke of himself as being inundated with blessings and mercies,—happy in the friends around him, in the rich experience of God's love, and still more in the brightness of the prospect before him. He passed away, at last, peacefully and without pain, just as he had taken something from the hand which of all others he would wish to have extended to him at that time. There was nothing more that could be desired for him. In the nearest of human relations he was singularly blessed. He had enjoyed all that life could give. He had finished the work which was given him to do. When leaving the field of his labors, he had been permitted to look on the rich harvest which had grown up from the seed of his sowing. The wise, the virtuous and the honorable of the land, had risen up to bless his name. He felt the peculiar felicity of his lot, as a Christian should. With a heart full of kindness and almost over-powered with a sense of gratitude to God, he modestly waited, in the serenity of a devout and humble trust, and with affections ripe for immortality and heaven. Venerable teacher, father, friend, we would gladly dwell upon thy memory with thankfulness to the Giver of all good, and hand down thy name to our children with grateful benedictions.

[We regret that in the confusion of a new occupation we should have omitted at the proper time the notice which follows.]

As no particular notice of the "Polanen Chapel" has appeared in your paper, I will undertake to give your readers some knowledge of it.

Madam Van Polanen, having made some arrangement with the A. U. A., commenced the good work in June last, and before the close of that month, the corner stone was laid with appropriate services, conducted by Rev. F. A. Farley of Brooklyn, N. Y. By the energy and perseverance of its founder, the house, completely furnished, with a small vestry in the rear, was ready in October, for consecration. The day appointed was Thursday, Oct. 4th, immediately following the day of Installation at the church of the Messiah in N. Y. city. Though the day was very unfavorable, yet there was a large attendance. The prayer of consecration was offered by Rev. Dr. Gannet, and the discourse was delivered by Rev. Mr. Farley. In the evening, there were services again and Rev. Dr. Dewey preached. At the close of these services it was thought best that there should be some action towards organizing a Society, and the names of six gentlemen and two ladies were obtained, and a committee appointed to take charge of this new undertaking. One gentleman present offered to guarantee one hundred dollars for preaching, provided another hundred could be raised, and another offered to supply the pulpit for four Sundays.

The Chapel, perfectly neat and beautiful in all its parts, and elegantly furnished, has been erected by Madam Van Polanen, in the full confidence that this city of her husband's adoption needed the ministry of a more Liberal Christianity, and in memory of her husband's deep interest in the cause of Unitarians. Mr. Van Polanen was one of the founders of the first Unitarian Society in New York, and the firmest friend of the first pastor, Rev. W. Ware. But this interest was not confined to one place, or individual, as many can bear testimony, who enjoyed his hospitalities.—It was among the warmest desires of his heart, when he first came to America, to take up his residence in Connecticut; after several years he fixed upon Golden Hill, the most elevated and delightful part of Bridgeport. For many years they lived here, and became strongly attached by pleasant associations. He died in 1833. Time has not obliterated his memory, but rendered his name more dear and revered. In her advanced life, she has consecrated her means to a high and religious object; she has raised and furnished a Christian Chapel, a beautiful tribute of woman's love and of Christian Faith.

In the midst of indifference and bigotry and intolerance, this Christian woman has labored almost alone. She has had the whole management from beginning to end; an ordinary woman would have faltered and given up, amidst so many difficulties. But like the early disciples she has known in whom she trusted, and through love and reverence she has persevered, and finds her hopes consummated. It is not to be doubted that the prevailing forms and ministry of Christianity in this region are not acceptable and profitable to many, especially in this growing place. The bars of uniformity and conformity have chafed against inquiring minds, and there is a strong sighing after the liberty wherewith Christ has made free. Many are dissatisfied with the restraint imposed by Church authority, and many regret the doctrines which are continually urged as the essentials of salvation. There is much secret scepticism, and more outward acceptance of creed and covenant. So long and severe has been this spiritual domination, that very few have courage and independence to stand, or fall, to one master, Jesus Christ. The great mass have chosen so long the church, as keeper of their faith, and the rock of their Salvation, that hardly one recognizes Christ alone, in matters of doctrines and life. Various devices are introduced to keep away those who seek instruction, concerning the faith spoken against, various means have been attempted to discourage the faithful. So it always has been, and in a righteous providence, such treatment tends to awaken curiosity and promote inquiry and extend the knowledge of the truth. One is reminded of the state of religious bigotry and uncharitableness some twenty five years ago in Mass. It is a brand of dishonor to be a sincere searcher of the scriptures proving all things, to be persuaded in one's own mind, if perchance there is a departure from the prescribed creed of the established church. The means of livelihood are endangered, if one hold fast to what seems to him good and true, if perchance he differ from the fathers in the Church.

Our Universalist brethren have labored here seven years in defence of private judgment and Christian liberty, and somewhat prepared the ground for the seed of truth and wisdom. Much credit is due to the devoted labors of the present minister, and by his fidelity and prudence he has gained a foothold where he may stand and dispense the gospel according to the light of his own understanding. There yet remains a wide field on which the Unitarian preacher may enter—there is a class of minds which can be reached by the peculiar manner of our preaching. Whoever labors here must have a large share of forbearance, patience and perseverance—a society is not to be established in a few weeks, though there are many who speak a fair word, and say, "the chapel will be filled in three months." So many various motives will influence attendance, that time must sift the members, before we can call this an established church in Christ. The audience has continually increased in number, and have appeared to be deeply interested, if we may judge by silent attention. How many will be affected, and influenced so as to become permanent worshippers, remains to be seen. Thus far the signs certainly are very encouraging.

Of its final success there can be no doubt; it will not fail in its infancy, while the devoted spirit, which called it into life, is allowed to be active and watchful. It is to be hoped that from the increased number and activity of the population, more and more, until we may say, many will come forward and sustain the enterprize, so religiously and hopefully commenced. The city is rapidly multiplying its resources, and promises soon to be the first city in the State, in point of business, wealth, and population. There is much to encourage the few who have manifested an interest in this day of small things. It is true, that a new zeal has been awakened in the old established societies, and new churches are erected, more elegant and furnished, more inviting in outward appearance, and inward arrangements. The Methodist Episcopal and North Presbyterian Societies have almost completed their new houses of worship, which will favorably compare with any of the new structures in our larger cities. It is to be hoped that more of the spirit of the age will enter into the organization and government of these established churches, that they may be more congenial to the rising generation. Here resides the famous Dr. Hewitt who has been among the most forward to call Dr. Bushnell to an account, to define his position, and show cause, why he should not be unchurched, or disciplined. If the freshness and liberality of one hinder the rapid growth of Brother Harrington's society in Hartford, whoever labors here will find "aid and comfort" from his opponent's old fashioned bigotry. In this age of investigation, authority and control can only stand *firm* on truth and love. The strongholds of church domination are gradually crumbling down, and the liberty of Christ is slowly rising to impart new life and power to Christian truth and principles. There is a sighing after freedom and it will find a response in the Polanen Chapel.

The Chapel has been opened every Sunday now for four weeks, and preaching has been secured for the following month. There have been two services, morning and evening, and the audience has been very large two evenings. The other evenings were dark and rainy and as the streets are not lighted it cannot be expected that many should crowd, though the attendance on

both of these evenings was good, even better than expected. Several applications were made for seats after the second week, but it was thought best to wait for a little time. Now after four weeks, the committee have let for the year twenty pews, which will amply secure preaching for the coming year. So far, well. E.

NEW PUBLICATIONS.

The Living Authors of England; by Thomas Powell. This volume, published by the Appletons and for sale by Crosby & Nichols, contains a series of dashing, off-hand sketches of the principal living English authors; brief accounts of their lives and descriptions of their persons and habits; and criticisms on their works. It is a book of very readable literary gossip about many things of which most persons like to know something. Without professing any special profundity or thoroughness, it is a volume, which, if taken up after dinner, or in the evening when the day's work is over, one is very likely to read through before laying it down.

Hume's England, Vol. 4. This volume of Phillips & Sampson's edition of Hume, begins with the year 1558, in Elizabeth's reign, and brings the history down to the death of James. The remainder of the work will be included in two additional volumes.

Mrs. Putnam's Receipt Book. New and enlarged edition. Ticknor, Reed, and Fields. We do not profess to be judges of a housekeeper's wants, but we are informed by one who has used this book, and who is a judge, that it is an admirable one; that it gives just the kind of information which nearly every young housekeeper needs, without being encumbered with worthless receipts, put in apparently with no reason, except to swell the volume and make it more costly.

Essays on Ancient Literature and art; By Barnas Sears, B. B. Edwards, and C. C. Felton. This is a work of great value in the department of classical learning; an honor to the scholarship of the country; and fitted to promote in turn a higher scholarship than prevails among us. It is a good omen, that the demand for it has been such that there has been a call for a new edition.

Mr. Winthrop's Address before the Maine Historical Society, at Bowdoin College, Sept. 5, 1849. Mr. Winthrop's address was received with great favor when it has delivered and was spoken of as a model for such compositions by those who heard it. It loses nothing in the reading. It is an admirable account of the founder of Bowdoin College; of one who from his early to his latest years was associated with the most memorable men and events immediately preceding and following our revolution, and whose life was filled with useful and honorable deeds. So much that is new or little known is brought to light in this address, that it must be regarded as a positive addition to the stores of American history.

Report on the petition for the abolition of the Smith School. Boston: 1849. J. H. Eastburn, City Printer. This report, prepared by Rev. Dr. Bigelow, and representing the conclusions of four out of five of the committee appointed to hear the petitioners, is adverse to the abolition of the Smith School. We confess that before reading it our opinions, formed however on slight information, were in favor of doing away any separate school for the colored population, and of distributing their children among the other schools of the city But after reading the statements and arguments of the Committee, we do not see well how they could have come to a different conclusion from the one to which they have arrived.

Geometry and Faith; by Thomas Hill. Chas. Francis, New York. J. H. Francis, Boston.—Those of our readers who love to think, will find this work suited to their purpose. It is a treatise on natural theology, but draws its arguments and [illegible] from the discoveries of science. Its views are novel, often original, always striking in character and condensed in form. The author is a thinker and one who excites thought in others.—Small as it is, we have not lately seen a more noteworthy book. We hope that this is to be followed by other works in which the author shall make his large attainments in science available to the cause of religion.

Mary Howitt. The Christmas Tree; The Turtle Dove; and Fireside Tales. These are the titles of three volumes published by the Messrs. Francis, containing stories written for children, by one who always knows how to interest them.

Women of the Old and New Testament. Appleton & Co. issue a volume with this title to which something more than an ordinary notice on our part, and something more than a carless attention on the part of our readers, is due. The editor is Dr. Sprague. The writers of the several articles—which are generally well written descriptions, or portraits, of female scripture characters, interspersed with natural reflections on the situations in which these persons were placed, and the general duties of life—are popular and successful authors and preachers, from various religious connections, —not including, we believe, our own. But the most remarkable feature of the work is its superior elegance as a specimen of the art of book-making. The engravings, especially those representing "Miriam," "Bathsheba," "Martha," "Rahab," and "The Levite's Wife," must have been provided at great cost. The perplexing duty or privilege(?) of making presents, will, this year, be greatly simplified by the appearance of this splendid quarto. Willis calls it the best parlor book of the season. It is to be had of Crosby and Nichols.

Hildreth's History. We did not intend to say, as our compositors made us last week of this work, "It will be a favorite book with patriotic Fourth of July orators," but it will *not* be, &c. One or two other things we would now add. As a history of events it is excellent; but as a portraiture of living men it is almost lifeless. In that respect it is like Thirlwall's Greece, in which all the glow and enthusiasm that usually animate the subject are gone—the leaves are all stript off and we see the country only as it is in midwinter. No one would gather from this history any idea of the intense emotions that led to our revolution and that carried our fathers through seven years of bloodshed and momentous sufferings. Nor is the fault merely a negative one in either of these histories. For example, Mr Hildreth says, vol. iii, p. 339, "The sympathies of Washington, so warm for the officers, did not extend in the same degree to the men of the army" &c., &c. Now we do not believe the truth of this remark. Washington unquestionably had high notions of what was due to the dignity of an officer, and without them he never would have been able to maintain the discipline of his army through such trials as they endured. But his published letters, public and private, prove beyond a doubt that he did feel most keenly for the common soldiers in their privations and sufferings. His sympathies were enlisted most painfully in their behalf.

We have received from Phillips, Sampson & Co., the third number of their cheap and handsome edition of Shakespeare—The Merry Wives of Windsor—with an engraving of Mrs. Ford.

DR. BUSHNELL AND HIS ACCUSERS.

At the annual meeting of the Hartford Central Association, in Avon, on the second Tuesday of June, the committee of business arrangements entered on the docket the book of Dr. Bushnell, entitled "God in Christ." Dr. Porter, the chairman of this committee, said that Dr. B.'s book was extensively regarded as teaching heresy; that the committee were unanimously of the opinion that some notice ought to be taken of the book by the Association; that their object in presenting the book was simply to inquire whether the Association had any duty to perform in regard to it, and not at all to injure Dr. B.

On the eighteenth of September the Association met again, and the Committee presented three reports. One was a majority report, affirming that in the opinion of the committee, the book does not contain fundamental error; a minority report, affirming that it does contain fundamental error; and a general statement with the signatures of all the committee, affirming "that the book denies it to be a revealed truth, 1st. That there is is a real Trinity in the Divine Nature, 2d. That anterior to the incarnation, the personality of Christ was distinct from the personality of the Father, 3d. That the end sought and achieved by Christ in making the atonement was to cancel the penal claims of condemning law by voluntarily offering his own sufferings and death as a sufficient satisfaction therefor, and so to redeem every believer from farther exposure to these penal claims," but leaving it to the Association to say whether these teachings are fundamentally erroneous.

After a long discussion the Association adjourned to the fourth Monday in October. On the re-assembling of the Association, their first act of importance was to withdraw the resolution of serious and important errors, and move the adoption of the majority report. This report denies that the book contains fundamental error, but it does not deny that the book contains serious and even dangerous errors.

A very long discussion followed, but the report was finally adopted, only three, we understand, voting aginst it. "But," says the Congregationalist, "many who voted for it were not satisfied. Many wished a vote of censure on the book. Many wished the report to be so worded as to express their conviction that it was a dangerous book. Some two or three seemed to sympathise with Dr. B. fully. A few wished to sustain the minority report.

"The most kind and fraternal feelings were expressed towards Dr. B. by those who most differ from him, and doubtless felt. Dr. Porter, who took ground somewhat more favorable to Dr. B. than that of the minority committee, bore testimony to the kindness of these latter gentleman towards Dr. B."

We presume the members of the Association conscientiously regard themselves as Guardians general for the truth, and defenders of the faith for their several places. It may be profane, but we cannot present the ludicrous aspect of this transaction from being to our friends the most conspicuous. The very gravity with which these exemplary clergymen go about their proceedings, —as if the sacred purity of the cause really depended on their opinion of the theological bearings of a work respecting which all New England has already made up its mind, as if it were of the least moment what any of their committees report, or any council decides,—since the days are passed when it could be formidable and imposing, is simply amusing. Not a syllable have we to say, to their disparagement. Doubtless they suppose that to do other men's thinking is doing God's service. Of course they must have forseen how much they were likely to suffer from bringing themselves into direct contiguity and comparison, before the public, with a man of Dr. Bushnell's character for piety, genius and learning;—and we must say that, considering the risk, they have displayed a valiant temper. But the good gentlemen are too late. They have been left behind by various things. The eagle and the mole are both useful in their sphere. The mole has a perfect right to think and say what he pleases of the eagle. He has a right, under the law of force, to undertake to cage the eagle if he pleases. But the rest of the world have a right to laugh. The fate of Mr. Bushnell's Book has been very singular. His statements of doctrine are accepted by no one party, and so far as we know, by no single individual. But whatever he writes is eagerly and devouringly read by every body of all parties.

The studious part of the community have forestalled the action of Synods and Councils. They have read the book long ago. They have received its strong mark. They have laid it away, and do not propose to read it again. They have decided that from one cause or another,—obscurity or error in it, they cannot subscribe to its tenets. But its moral influence remains with them, and will remain. By what fatuity the Hartford association were left to imagine they could essentially alter or affect this state of things, at this time of history, it is difficult to conceive. Dr. Bushnell fails of what he desired,—propounding a theology that might reconcile the sects, and is perhaps disappointed. But he need not be.—His spirit is accomplishing what his logic never could. No man is doing more in Colleges, Theological Schools, every where in fact, and to liberalize the thought and temper of the times. He has the ear of the country as hardly any other writer, certainly as no other religious writer, now has it. One of the leaders of the mind of the age, he cannot be harmed nor hindered by any poor Ecclesiastical inquisitors by their censure, excommunication, or excision. The "association" had an impression that they must do something; and they probably think that they have done something. It is just as well as if they really had. They have acted up to their knowledge, and in fact rather beyond it. We only hope Dr. B., in an excess of modesty, will not ascribe any importance to their sentence.

THE NEW HAMPSHIRE FESTIVAL.

Our paper goes to press so early that we can only give a brief summary of the proceedings of this memorable meeting. It was signally successful from beginning to end. The committee of arrangements ought to be appointed to preside henceforth over the doings of large assemblages. They showed a degree of skill and foresight rarely seen. Every thing was in its right place and time. The procession started precisely at 3 1-2 o'clock—the moment appointed. The tables in the Hall over the Fitchburgh Rail Road Station, were arranged so as to accommodate the greatest number in the best way; and at 4 o'clock, between 1400 and 1500 persons, (as many as the place could possibly hold) sat down to a sumptuous dinner.

Mr. Webster presided and after the guests were seated the dinner was served, a blessing being asked and thanks returned by Rev. Messrs. Peabody and Stow of this city.—After dinner Mr. Webster, in a brief and appropriate speech, first welcomed the guests from abroad and then gave a general welcome to all the Sons of New Hampshire. He then proceeded to read the regular toasts, (letters from various gentlemen unable to attend being interspersed,) and the toasts were responded to in a series of capital speeches. We are unable to do more than simply to name the principal speakers.—There was a succession of them, every one of whom was competent to have made it an occasion worth attending. After Mr. Webster, Judge Woodbury, Hon. M. P. Wilder, Mayor Bigelow, Judge Parker of the Cambridge Law School, Gen. H. A. S. Dearborn, Gov. Hubbard, Mr. Goodrich of Boston, Hon. J. P. Hale, Hon. Wm. Plummer, Jr., Gen. Wilson and Hon. Mr. Chamberlain addressed the Assembly. Letters, or portions of letters, were read from Gov. Plummer, Gen. Cass, Hon. Samuel Appleton, Gov. Dinsmoor, Hon. Arthur Livermore, Hon. Mr. Burke, Hon. Mr. Healy, Hon. Jno. Sullivan, Dr. Nichols, Hon. C. H. Atherton, Hon. Mr. Bartlett, Prof. Hadduck and Gen. Miller.

To those who know how much such a meeting depends on its presiding officer, it is sufficient to say that Daniel Webster was in one of his most felicitous moods. The brief sentences in which he called out the successive speakers were happily timed. His reference to Dr. Abbott, his old teacher, the account of whose death so many have recently read with more than a passing regret, was full of a respectful pathos, and his remarks on reading the letter of Gen. Cass with whom he was at Exeter, carried him back to the genial humor of his school-boy days.

After the toasts had been read and responded to, before withdrawing from the chair, he made a second speech, the most eloquent that we ever heard even from him. It had in it the fresh vigor of early manhood and the wisdom of age. There were portions of it in which the whole great assemblage was subdued into breathless silence. We shall not attempt to give any abstract, for it will doubtless be published. It related to general topics,—the relations of this country to the progress of Society, the condition of Europe, and other similar subjects, and will demand and repay the most careful perusal. This single speech, had there been nothing else, would have made the occasion a remarkable one.

In conclusion we will only add, that the assembly was one which could easily excuse a native of New Hampshire in being proud of the region of his birth. It was an occasion such as can rarely occur in the life of an individual, and is not likely to be soon forgotten by any who were present.

At 10 1-2 o'clock Mr. Webster retired, leaving Hon. M. P. Wilder in the chair. How much longer the meeting continued, we cannot say, having ourselves soon after left. We trust that a full account of the proceedings will be published, in some permanent form.

ORDINATION AT LEXINGTON.

On Wednesday of this week, Mr. William F. Bridge, of the class last graduated from the Divinity School at Cambridge, a brother of Rev. A. W. Bridge of Bernardston, was ordained as Pastor of the Second Congregational Church and Society in Lexington. The services were as follows:—

Introductory Prayer, by Rev. Joshua Young; Selections from Scripture, by Rev. Hasbrouck Davis; Sermon, by Rev. Dr. Putnam; Ordaining Prayer by Rev. Henry A. Miles; Charge, by Rev. Cazneau Palfrey; Right Hand of Fellowship, by Rev. Fiske Barrett; Concluding Prayer, by Rev. J. F. W. Ware.

Dr. Putnam's Sermon was from Micah IV: 2. "The law shall go forth of Zion, and the Word of the Lord from Jerusalem." It began with a sketch of the depressed condition of the Jewish State, at the time this bold prediction was made. The Hebrew polity was sinking into utter ruin, and nothing could then seem more unlikely than the fulfilment of such a prophecy. Nor was the brief period of restored grandeur and glory that followed soon after, under Jewish auspices, the real fulfilment. It was the fact that Jesus Christ was born and lived and died there, that gave Judea its actual and permanent supremacy. From a little strip of land in Western Asia, thirty miles wide, and a hundred long, otherwise utterly insignificant in the history of civilization, enterprize and art, obscure and unlettered, bearing no part in the world's great progress, governing nothing—not even itself,—went forth the "Word" that was to govern all the governing nations o the world,—the religious ideas that were to sway the heart and life of mankind to the end of time. The discourse, by a few rapid and graphic sketches, then traced the success and conquest of the Gospel Word, over the continents, and through the centuries. Insignificant Palestine gives law, in religion, to a converted and enlarged Europe. While Micah wrote his prediction, a few peasants were settling a small village on the banks of Tiber. Time passes on, compare the capital of Judæa, and the capital of the Roman Empire in the days of Pompey and Vespasian! But presently we hear Paul, a despised, bound, renegade member of a contemned and servile people, saying, "I must see Rome!" Significant words! He loved Rome, though a prisoner in chains,—and what was the result! Now the fulfilment begins to look probable! similar historical contrasts were presented as they appeared in the 3d, 8th, and 19th centuries.—The wonderful word from Jerusalem subdues and rules the earth. This Asiatic spell seizes and possesses the whole mighty mind of the race.—The spirit of the Gospel lives, triumphs, spreads, while all other religious systems perish, mythologies are exploded, and Jupiter, and Thor vanish. A little country, remarkable for nothing else under the sun, supplies the religious thought that quickens and guides and satisfies all after ages. It is mixed with all philosophies, interpretations, forms of government, states of society, scientific systems, metaphysical speculations; but though all these disappear, it never changes nor dies.—It lives on through all, it bends all to itself. Roman wisdom, Grecian culture, modern science cannot displace it, nor look over it, nor undermine it, nor go beyond it. Strange as it is, out of all the inventive and far-reaching minds that have risen up, exploring, discovering, and originating—not one has ever advanced a jot beyond the word from Jerusalem, nor proposed anything that could stand a day in place of it. The few attempts that have been made were futile and short-lived that authors sank into unhonored and forgotten graves.

How is it? Those inferences were drawn out and stated with force, at some length. (1) That word must be *true*. (2) God must have chosen that spot and that Jewish mind, to convey to the world, that one, and only that one gift,—the absolute religion,—the true idea of man, God, duty, eternity. Reason may be perplexed to admit this, under ordinary analogies; but higher analogies will justify it, and the disinterested philosophical spectator must yield to fact. (3.) The individual heart must yield its faith to that "Word," and conform the life to that "Law."

OUR CAUSE AT THE WEST.

The following extracts are from letters which come to us from different sources. The first is an extract from a letter of the 27th ult by a gentleman in Ravenna Ohio, who was till recently a zealous adherent to Orthodoxy.

"I have become an out and out Unitarian. This is true of many others in this region, men and women in the church and out of it, are sick of *bed ridden* Orthodoxy. There is not so good a field in the West for a good, faithful minister, or more, as the Western Reserve. At Cleveland, Massillon, Warren, Akron, Sandusky, &c., they are ripe for the harvest. I have sold, in all, over ninety sets of Dr. Channing's Works—also Peabody's Works, Ware's Works, and Mrs. Dana's Letters."

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[The following, which has been kindly furnished to us from Athol County, is from another gentleman.]

My Dear Sir—I have called here to visit and spend the Sabbath with some old friends and school-mates; and have found in this place, not only old acquaintances, but those who have revolutionized this section of country. One man here, to whom the credit is mainly due, was educated at Athol, as a mechanic, which business he now follows. He left Athol eighteen years ago, strong in principle; has ever since been a constant reader of the Register; has all the prominent Unitarian works, and keeps them constantly on the move. He says it is not one half of the time that he has a volume of Channing at home. Among his converts is a Presbyterian deacon, who was formerly thorough-going in all the old Calvinistic doctrines, but is now completely reformed, and is doing all in his power to spread Unitarianism. He is a bookseller—keeps Channing's, Dewey's and all the principal Unitarian works, and sells them at cost—is laboring unceasingly in the cause, and still holds his station in the Presbyterian church. There are but four persons left in town who are believing in total depravity and its kindred doctrines. Among the staunch friends of the cause, is the presiding judge of the county; also the publisher and editor of the newspaper, who quotes and extracts very largely from Unitarian works. Many who would blush to be called Unitarians, have been imperceptibly drawn into the ranks. There is some opposition to the reform, on the part of a few individuals, but it is ineffectual; as well might they attempt to dam the Niagara, as to put a stop or a check to the spread of liberal Christianity in this place. Although Mr. —— has not *heard* a Unitarian sermon since he left Athol, eighteen years since, and his companions in the cause have *never* heard one, still, all the powers of the Presbyterian pulpits, and every other influence that could be brought to bear upon them have been insufficient to keep correct principles from rising here.

I am delighted with my visit, and trust I shall be profited by it; still, when Sunday comes, I have a strong wish to be at home in our Sunday School, which is better than any other I find, and in which I am rejoiced to be able to keep my children. I trust the time is far distant, when we shall again be without the influence of a well organized and well conducted Sabbath School.

From your true friend, L. M.

Sunday eve. Have just returned from a discussion where I was taken by Mr. ——. A richer treat I have not enjoyed during my travels. The subject was total depravity. The parties were two judges, lawyers, deacons, laymen, and one retired Presbyterian minister. The subject was ably discussed. In a company of thirty persons, only two took the old ground. This debating club originated in a Bible class about three months since. They are in earnest, and determined to strip religion of its mysteries.

The extract which follows is from a letter of the same Mr. —— mentioned in the above. The letter was written in reply to one expressing gratitude to him for a valuable present of books to the First Parish S. S. Library in A.

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—— County, Ohio, October 13, 1849.

Dear Sir,—The unexpected receipt of your letter, has imposed a weight of obligation upon me that is a little embarrassing. You must know, sir, that my business habits, while perhaps they do not absolutely disqualify for, yet, are not in the direction of epistolary correspondence. If I had not the fullest confidence in your favorable consideration, I might decline anything more than a formal expression of thankfulness for your kindness. But I would do something more * * * I will say a word upon the spread of Liberal Christianity in our midst, in which you ascribe altogether too much to any agency of mine. It *seems* to be without *any* agency. And when I speak of this town, I should say that the remarks will apply with more or less modification, to all that part of Ohio, denominated the "Western Reserve." The impression is all but universal (out of the Church) that the theology of the day is very far from what it should be; that it neither satisfies the intellectual or moral wants of men; and therefore that it cannot so interest man, as to make him better.

Take this in connection with the extraordinary means used for its propagation, and you have some of the reasons why so many are opposed to what they suppose to be the religion of the Bible.

For the same, and other reasons many in the Church are discontented and disgusted and are asking a better way. There is a great earnestness in this matter. Something must be done to stay men in a *rational* faith, or rather, to stay them in their course from an *irrational* faith to downright infidelity, or all hope for man perishes. To do this work is, I believe, a duty incumbent on the friends of Liberal Christianity, and it is a work which demands all the intellectual and moral power they possess, yes, and all other means proper to be employed in a good cause. Are our friends aware of their responsibilities as well as their privileges in this matter? While they are doing much, are they doing their whole duty? Channing and Ware labored for the good of man. They have left precious memorials—their works—for the same end. I expect that the world will yet witness their spirits reproduced, as it were, in countless numbers. By whose agency this will be brought about, if we fail, I know not. Our principles are, must be *right*. If all act up to them, we shall bear a part in this mission. I feel the magnitude of this subject, but fail to give expression to my thoughts. You will excuse me, I have only room to say, that I am very glad to hear from you, and hope you will again experience the same "inclination" to write, and as little disposition to "resist" as before.

Yours, Truly.

Ohio, June 3d, 1849.

☞ The Cambridge Ministerial Association, will meet in Cambridge at the house of Rev. Dr. Francis on Tuesday, Nov. 13.
nov10 Wm. Newell, Scribe.

☞ Temperance on Sunday Evening, at 7 o'clock, at Dr. Beecher's church, Salem st. There will be an address by F. W. Kellogg, Esq., of Ohio. The public are respectfully invited.
A collection will be taken up.
F. W. Woodward, Secretary.
nov10 Moses Grant, Pres. Boston T. A. Soc'y.

☞ Temperance on Sunday Evening, Nov. 11th, at the Universalist Church, School Street. There will be a meeting at 7 o'clock, at which the all-important subject of Tota Abstinence, will be advocated by several distinguishes Speakers. All friends to the cause are invited.
M. Grant, President,
Boston T. A. Society.
F. R. Woodward, Secretary. nov10

☞ Boston Association of Congregational Ministers.—The next meeting of this Agsociation, will be held at the residence of Rev. E. A. Bartol, Chesnut st., on Monday, P. M. next, November 12th.
nov10 Sam'l B. Crupt, Scribe.

MARRIAGES.

In this city, 31st ult, by Rev Dr Frothingham, T. Handasyde Perkins, 3d, to Elizabeth Jones, 2d daughter of Ebenezer Chadwick, Esq.

6th inst, by Rev Mr. Peabody, Hon Robert C. Winthrop to Mrs Laura Derby Welles.

In Northboro', 1st inst, Mr Charles O. Longley of Westborough to Miss Adeliza M. Keyes, daughter of the late Prentice Keyes, Esq., of Northboro'.

In Westboro', 24th ult, by Rev J. Allen of N. Mr Henry G. Maynard of Fitchburg to Miss Maria W. Smith, daughter of Joseph Smith, Esq., of W.

In Athol, 22d ult, by Rev S. F. Clarke, Mr Levi G. Fessenden of Fitchburg to Miss Sarah M. Stratham of A.

In Hanover, N. H., 31st ult, George H. Palmer, Esq., of Boston to Mary F., daughter of President Lord of H.

In Springfield, by Rev George F. Simmons, George Walker, Esq., to Sarah D., daughter of Hon Geo Bliss, all of S.

In Providence, 1st inst, by Rev E. B. Hall, Mr Henry T. Champney to Miss Lydia S. Parshley, both of this city.

In Portsmouth, N. H., 29th ult, Archibald H. Lowery, Esq., of New York to Frances Anstriss, second daughter of Hon Levi Woodbury.

In Baltimore, 18th ult, Rev William Alfred Jenks, son of Hon S. H. Jenks of Boston to Miss Kate Fitzgibbon, second daughter of the late Bernard Whitty Casidy, Esq., of Tralee, Ireland.

DEATHS.

In this city, 22d ult, Miss Sarah Lee, daughter of the late John Lee, Esq., of Birmingham, Eng.

"None knew thee but to love thee,
None named thee but to praise."

A woman of the beatitudes—an impersonation of the graces that illustrate and adorn the Christian character.—She needs no eulogy, her memorial is in heaven, her epitaph—She was good and did good—and many cheered by her sympathy and blest by her charities hallow her memory.

30th ult, Mr N. C. Byram, 32.

2d inst, David C., infant son of Rev Geo T. Hill of Hubbardston.

In Charlestown, 28th ult, Miss Nancy Farmer, late of Townsend, 33.

In Northboro', 17th ult, Sarah B. Rice, youngest daughter of Mr John Rice, 10 yrs.

This was the only death that occurred in the First Parish during the absence of the pastor, a period of nearly four months, in his mission to the Congress of Place in Paris: and the day of her death was the day of his landing, so that he had the melancholy satisfaction of attending her funeral and of administering the consolations of religion to the bereaved parents and friends, of this uncommonly interesting child—one of the gentlest and purest among the lambs of his flock.

On board the ship Sweden, on her passage from Boston to San Francisco, April 29th, of consumption, Mr Barry M. Clinch of Roxbury, Mass., formerly of Calais, Me., 26.

In San Francisco, August 31, of dysentery, Ithaman Whiting, Esq., of Tepic, Mexico, formerly of Dover, Mass.

Died, October 24th, 1849, in Springfield, Mass., where she was attacked of typhus fever, during the attendance of her father on the meetings of the late Unitarian Conference—Sarah, aged 5 years and six months, daughter of Rev. Henry, and Elizabeth Whitman Emmons, of Vernon, Oneida County, New York.

In the brief, yet beautiful life of this loved child, there breathed forth a spirit, gentle and winning, truthful and pure. With a capacity, and maturity, far beyond her years, she was the bright light of a little circle, which she has left, to become, we believe, its ministering angel; and to hover, ever beautiful and bright, around the earthly path, way of its members. Her mission was discharged; and her work does follow her. Though dearly loved in the circle of her earthly home yet is her memory now tenfold more precious, not only from the sweet spirit which shone out in her sickness, and the divine beauty that settled over her death—but also from the new charm with which her absence from the earthly home has invested the heavenly one. And though with her, are buried many fond hopes, yet this loss of ours is compensated by the conviction, that heavenly culture was needed, to complete the work that was of too pure, and spiritual a character for earthly hands and hearts to accomplish.

GREAT BARGAINS

Expiration and Dissolution
OF THE COPARNERSHIP
—OF—
Geo. W. Warren & Co,
—ON THE—
First of February Next,
IN CONSEQUENCE OF WHICH IT BECOMES NECESSARY TO
SELL OFF
THE ENTIRE STOCK
—OF THE—
Ladies' Exchange.
TO EFFECT THIS EVERY ARTICLE WILL
BE MARKED AT A PRICE WHICH WILL
OVERCOME ALL COMPETITION
AND SECURE ITS SALE.
nov10 1stf

HOUSEKEEPING ARTICLES.
BENJ. & E. JACOBS & CO.,
No. 230 Washington Street,

Have on hand and are now opening a full assortment (of their own importation) of *Housekeeping Articles*, of first rate fabrics, and of the newest styles, among which are—
100 pieces 9-8 *Pillow Linen.*
500 pieces 7-8 and 4-4 *Shirting Linens*, from one of the best bleachers in Ireland, manufactured of pure flax, and of great durability.
1000 White *Damask Table Cloths*, embracing all sizes and qualities, both single and double damask.
500 dozen *Table Napkins* and *Doylies*; double and single damask *Table Linen*, by the yard.
100 pieces 5-4, 6-4, 9-4, 10-4, 11-4 and 12-4 *Linen Sheetings* of a stout, heavy fabric, and grass bleached.
Blankets, all sizes and qualities.
White *Quilts*, English and American, of all sizes and qualities.
Birdseye, Scotch and Irish *Towelings*, of all qualities.
Colored Damask and Plaid *Table Cloths*, by the yard.
Printed Centre Table and *Piano Cloths.*
All of which will be sold at the lowest prices, either at wholesale or retail.
Purchasers wanting good Goods, that can be warranted for their durability, are invited to examine this assortment.
nov10 4wis

Geometry and Faith, by Thomas Hill. A fragmentary supplement to the 9th Bridgewater Treatise, by Thomas Hill, 37 cents. Just published, for sale by
CROSBY & NICHOLS,
nov10 1is2os 111 Washington st.

Unitarian Register for 1848. The Unitarian Annual Register, for 1850, edited by Rev. H. A. Miles, interleaved with ruled paper for Memoranda; price 12 cts.
This day published by CROSBY & NICHOLS,
nov10 1is2os 111 Washington st.

NEW SACRED MUSIC BOOK,
With Special exercises and Adaptations to Singing Schools and Choir Practice; entitled
THE BAY STATE COLLECTION; by A. N. Johnson, Organist at Park Street Church, Boston; Josiah Osgood, Organist at Winnisimmet Church, Chelsea; and Sumner Hill, Organist at Old South Church, Boston.—One of the most complete Collections of Sacred Music ever published, suited to the wants of all Christian Denominations, and to the various occasions of Public Congregational and Social Worship.
The work contains a large amount of Music, embracing a great variety of *Psalm and Hymn Tunes, Anthems, Chants, Choruses, and Set Pieces*, Original and Selected. The Elementary Principles are arranged in such a manner, that a full set of Exercises are presented for the practice of Elementary Classes, thus saving the labor of writing Blackboard Lessons, and greatly facilitating the progress of a Class. In addition to an unusually great variety of New Music, most of the Old Standard Tunes are contained in the work, published in a form which occupies but little room. The Anthems are of a very popular character, great care having been exercised in their selection and arrangement.—A set of Solfreggio Exercises, for training Choirs, is embraced in the work, and also a Chorister's Index, which contains the first line of a large portion of the Hymns in common use, with references to the Tunes in this work adapted to each hymn.
The Editors of this work, from many years' experience as Teachers and Conductors of Music in some of the principal churches of Boston, have had unusual opportunities for becoming acquainted with the wants of Choirs and Schools. The views of many experienced teachers, residing in various parts of the country, have also been consulted, and it is believed that no work has ever been offered which will enable teachers to instruct their classes with equal facility and success. The Chorister's Index is adapted with particular reference to the Church Psalmody, Psalms and Hymns by the General Association of Connecticut, Watts' and Select Hymns, and many others.
☞ *Teachers and others are requested to examine the work.*
I have been constantly using the Bay State Collection since its publication, in several Singing Schools, and I most cheerfully recommend it as the best adapted and most convenient book for the purpose that I have ever met with. I give it a decided preference over any similar publication, and believe the preference will be sustained by all who will make trial of its merits. It greatly relieves the labor of the teacher, simplifies the course of instruction and facilitates the progress of the pupils.
Teacher of Music.
Messrs. Wilkins, Carter & Co., Gentlemen,—After examining several new Musical Publications, I am convinced that The Bay State Collection is preferable to them all. I shall therefore adopt it in my schools the coming season.—For one commencing on Tuesday evening, I am requested to procure them, etc. Moses D. Randall.
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The Christian Examiner and Religious Miscellany, No. CLVI., for November, 1849. Edited by Rev. George Putnam, D. D., and Rev. George E. Ellis.
Contents.
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POETRY.

For the Register.

THE DYING LEAF.

BY JONES VERY.

'Tis not a natural law alone,
By which the dying leaf
Falls whirling, when its work is done,
Unto the ground beneath.

Before the rising autumn blast
Commissioned was to bear
The little leaf, once bound so fast,
And whirl it through the air;

The Lord of Life had checked the tide,
That through its fibres flowed;
And to its being had denied
The gift He once bestowed.

The gift of life, mysterious thing;
That form and substance gave;
That filled its tender veins in spring,
And made it gladsome wave.

But now, recalled, leaves hard and dry,
The sport of lightest wind,
The leaf, that once could storms defy,
Though all their blasts combined.

Oct. 25th, 1849.

[For the Register.]

TO THE REV. ——,

ON THE COMPLETION OF THE SIXTEENTH YEAR OF HIS MINISTRY.

Another year of duty closed for thee,
Oh faithful laborer in thy Master's field!
And as the angel of the Book of Life
Writes down another blessing on thy page,
He glances o'er the record of the past,
And smiles to think upon thy bright'ning crown.
Already at thy name a gathering band
Lift from the heavenly spheres a prayer for thee,
Of those who, peacefully departing, heard
Thy christian farewell by the bed of death,
Of those, who in their glad salvation hymn
Remember thee who pointed them the way,
And of a cherub host, thine own among them,
Raptured by thee into the church above.
—Nor love less fervent blessed thee on earth,
Though thou discern'st it not: and over all
The tares of sin and error growing rank,
That hide thy harvest from thee, many a sheaf
Of God's own planting ripens for the sky.
Then faint not, pause not! Looking unto Him
Who 'mid encouragements still laboring on,
By faith alone beheld His victory—
In patient hope thine earnest way pursues;
Until the Savior's smile shall welcome thee
With all thy flock, unto the fold above!

Oct. 24, 1849.

MISCELLANEOUS.

JEREMY BENTHAM.

[From Stanton's Sketches of Reforms, and Reformers of Great Britian and Ireland, in the press of John Wiley.]

Law Reform—Jeremy Bentham—His Opinion of the Common Law—His "Felicity" Principle—His Universal Code—His Works—The Fruits of his Labors—His Talents and Character.

Mr. Bentham was one of the most remarkable men that has appeared in our age. He was born in 1747, and was descended from a race of attorneys. At the age of five, the family called him "the philosopher;" at eight, he played well on the violin, on which he afterwards became a proficient; and at thirteen, went to Oxford, where he excited admiration and wonder by his acute observations, logical skill, and precision of language. When he took his degree, he was esteemed the first reasoner and philosophical critic in the University. He was at Oxford when Wesley and the "Methodists" were expelled, and his generous soul took up arms against this tyranny. This induced him to examine the thirty-nine articles of the Church, one by one; and when it became for him to subscribe them, long was the struggle before Bentham could bring his hand to do it.—He has left on record a rebuke of this test, which ought to consign it to universal condemnation. At Oxford, he attended the law lectures of Blackstone, (being the substance of his Commentaries,) and his clear mind detected the fallacies in his reasoning, and his humane and honest spirit revolted at many of his eulogiums on the Common Law of England.

The bar, to which he was admitted in 1772, opened a brilliant prospect before him. His precise and acute method of drafting equity and law pleadings was much extolled, and his refusal to receive the usual fees excited no less attention. A sharp solicitor swelled a swindling bill of cost in a case in which Bentham had succeeded—he protested—"Quirk" told him it was made up according to the rules and, he would lose caste if he altered it. Bentham was disgusted, resolved, to quit his profession, and spend his life in "endeavoring," as he expressed it, "to put an end to the system, rather than profit by it." To the grasping pertinacity of this solicitor, the world is indebted for the sixty year's labor of Jeremy Bentham in the cause of law reform. Soon after this, he published his first work, "A Fragment on Government: being an examination of what is delivered on that subject in Blackstone's Commentaries." He then visited Paris, where he became intimate with Brissot, through whose agency, and without his knowledge, he was subsequently made a citizen of the French Republic, and elected a member of the second National Assembly.

His father died in 1792, leaving him a moderate fortune, which enabled him entirely to abandon his profession, and devote himself to the preparation of those works on law government which have celebrated his name in the four quarters of the globe. During the truce of Amicus, he again visited Paris, accommodated by Sir Samuel Romilly, where he found himself famous. M. Dumont was then publishing his works in French. Of his "*Traites de Legislation Cvile et Penale.*" in 3 volumes, about 4,000 copies were sold in Paris. At this time there happened to be three vacancies in the French Institute, one of which was reserved for Bonaparte. Bentham was chosen to fill one of the vacancies. From elective affinity, no less than through the agency of Romilly, he soon after became intimate with the young men known as "the Edinburg Reviewers," Brougham, Jeffrey, Smith, Horner, Mackintosh, and their associates, and from that time was the Mentor of that galaxy of talent on the subject of law reform.

When Bentham was admitted to the bar, he found the English law, its principles and its practice, entrenched behind the interests of powerful classes, and embedded in the prejudices of all. Though called the perfection of reason, to his penetrating eye it was the offspring of a barbarous age, and, though a noble production for the times that gave it birth, had obtruded into the light of an infinitely milder and more liberal civilization the harsh features that stamped its origin.

Bentham brought to his work reasoning faculties which did not so much probe subjects to the bottom as begin there, and work upwards to their surface—a patience which no amount of drudgery could weary—a taste whose light reading was Bacon and Beccaria—a memory retentive as tablets of brass—a boldness which shrunk from looking no institution in the face, and questioning its pretensions to utility and its claims to homage—an honesty which never averted the eye from conclusions legitimately born of sound premises—a conscience which followed truth wherever it led. Lord Brougham, who knew him intimately, has happily said; "In him were blended, to a degree perhaps unequalled in any other philosopher, the love and appreciation of general principles, with the avidity for minute details; the power of embracing and following out general views, with the capacity for pursuing each one of numberless particular facts." He was an adept in numerous modern languages, as French, Italian, Spanish and German, and he extended his linguistical knowledge into the Swedish, Russian, and other northern tongues. These acquisitions facilitated his study of the history of all countries and times, with whose philosophy, legislation and jurisprudence he was acquainted beyond most men.

His numerous writings all bore some relation to his "Felicity" principle, and the topics he discussed were almost as multifarious as human exigency and action. Including his larger pamphlets, they must number some fifty volumes.—They chiefly relate to government, law, and jurisprudence; but he also wrote extensively on morals, politics, and ecclesiastical establishments. Nor did science wholly escape his searching pen, for he treated of chemistry and anatomy. He wrote against Blackstone's Commentary, and attacked Burk's plan of economical reform. He wrote on prison discipline and penal colonies, and illustrated the anti-Christian tendency of oaths. He advocated free schools, and denounced church establishments. He attacked rotton boroughs, and drafted plans for work-houses. He vidicated free trade, and showed the impoliey of the usury laws. He prepared a constitutional code to be used by any state, and drew up a reform bill for the House of Commons. He wrote separate volumes or pamphlets on bankruptcy, poor laws, primogeniture, escheats, taxation, jails, Scotch reform, the French judiciary, the criminal code of Spain, juries, evidence, rewards and punishments, oaths, parlimentary law, English reform, education, Church-of-Englandism, &c., &c., &c. He wrote for or offered codes to France, Spain, Greece, Russia, and the South American states—sent a letter to each Governor of the United States, proposing to prepare for them an entire code of laws—was intimate personally or by correspondence with Howard, Lafayette, Wilberforce, the Emperor Alexander, Napolean, Brissot, Mirabeau, Neckar, Benezet, Franklin, Jefferson, Bolivar, Jean Baptiste Say, Toussaint L'Overture, and in fact with most of the men of his time, who were celebrated in any part of the world for their services in the cause of liberty, humanity and reform.

Of course no man, unless endowed with all the wisdom of the ancients and the moderns, could write so much on such a variety of subjects, without committing to paper a good deal of nonsense. Yet he wrote no page but contained some profound thoughts, whilst many of his volumes are replete with wisdom. And if any one mortal man could have written codes for all the nations on earth, that man was Jeremy Bentham.

His defects were partly the result of his peculiar mind, and partly of those idiosyncrasies which germinate in all speculators who mingle little with men and things. Bold and original to a fault, he rather suspected that an old thing was necessarily a bad thing. His exhaustless patience, and fondness for abstractions and theorizing, which grew by what they fed on, led him to carry everything out, out, out, till he sometimes trenched on absurdity or sunk in obscurity. In vulgar phrase, he was prone to "run a thing into the ground." He mixed so little with the world, and had such limited experience in the every-day business of life, that he often forgot that his codes must be executed by and upon mortal men. He lived fifty years in the house immortalized as the dwelling-place of Milton, in the very heart of London; and yet nine-tenths of the inhabitants, about whom he was thinking, and writing, and printing, for half a century, never knew that he lived at all. Habits induced by this recluse life, were not improved by his being the head and oracle of a school, whose immoderate puffings, which he must hear, were not counterbalanced by denunciations from without, to which he never listened. He tried to reduce everything to a system, and wrote as if the human mind were a curious little wheel, to be put into a vast engine, which, when regulated according to his system, would run without jarring or friction. He made too little allowance for the individualities, eccentricities, *crooked-stickedness* of mankind. But in this he did not differ from many other philosophers—men wiser and better than their generation—men so far beyond and above their times, that they look like dwarfs to their cotemporaries.

Then, he undertook so much that he left a great deal incomplete; so that, in many of his works, while he has finished one side of a subject, he seems not to have touched or seen the other side. His style, especially in his latter years, was rough, involved, uncongenial; often obscure from its very verbosity; and, when clear, fatiguing the reader by so thoroughly exhausting the subject as to leave nothing for him to do but read. He called his style of reasoning "the *exhaustive* mode," and he crowded it full of crabbed words of his own invention.

He wrote many of his works in French, and they were given to the world by Dumont, a Genevan. Hazlitt has wittily said: "His works have been translated into French; they ought to be translated into English." Sydney Smith, when reviewing his "Book of Fallacies," remarks, in his quaint way, "Whether it is necessary there should be a middle-man between the cultivator and the possessor, learned economists have doubted; but neither gods, men, nor booksellers, can doubt the necessity of a middle-man between Mr. Bentham and the public. * * * The mass of readers will choose to become acquainted with him through the medium of Reviews, after that eminent philosopher has been washed, trimmed, shaved, and forced into clean linen."

Bentham invented the words *Codify* and *Codification*, now in such general use. But let it not be supposed that he was guilty of the absurdity of imagining that the entire laws of a Commonwealth could be compressed into a single volume; nor of that other absurdity, that the laws can be written so plain that the meanest capacity can understand them fully, and apply them, without mistakes, to all the varieties of human rights and wrongs, and the ever-shifting vigaries and exigencies of society. He never had wit enough to see how it was, that what never could be true in regard to any other science or species of writing, must be true in regard to jurisprudence and legislation. He left that discovery for penny-a-liners, who believe all the law the world needs can oe printed between the yellow covers of a twenty-page pamphlet.

Bentham labored without any apparent success at home for years. He was famous in France, and appreciated in Russia, before he was known in England. At length, his reiterated blows made an impression. He won converts in high places, and they became his "middlemen" with the public. Brougham and Smith spread out his great ideas in attractive colors on the pages of the Edinburgh, and they sparkled in brilliant speeches from Romilly and Mackintosh on the floor of Parliament. One after another, the champions for the inviolability of the ancient system were prostrated, till reasonable men admitted that whether or not Jeremy Bentham was right, the common law was certainly wrong, and must be materially altered. Though he took no part in actual legislation, his was the master mind that set other minds in motion; his genius, the secret spring that operated a vast reformatory machine. He did not live to see his whole system adopted, (and would not, had he lived till the millennium,) but he saw parts of it incorporated into the jurisprudence of his country, whilst other parts were postponed rather than rejected. He saw the fruits of his labors in the amelioration of a sanguinary criminal code, and especially in the abridgment of the death penalty in the improvement of the poor laws and penitentiaries, and the kindlier treatment of prisoners—in the softening of the harsher features of imprisonment for debt, of the bankrupt laws, and the general law of debtor and creditor—in lopping off some excrescences in chancery, and cutting down costs and simplifying the modes of procedure in other courts—in the abolition of tests, and the emancipation of the Catholics—in the greater freedom of trade, the enlargement of the suffrage, and the partial equalization of representation in Parliament—in the appointment of commissioners to revise the whole mass of statute law, and reduce it to a uniform code—and, more than all, in the conviction, penetrating a multitude of intelligent minds, that a large portion of the English law, as administered, so far from being the perfection of reason, was a disgrace to the human understanding, and the homage paid to it a degrading idolatry.

Nor did he see these fruits in England alone. As he labored for the world, so he saw the products of his toil in both hemispheres. France and Russia published his writings, and they were read in Germany and Switzerlaud. His works were circulated at Calcutta and the Cape of Good Hope; at New York, and New South Wales: in the Canadas, and the Republics of South America. This country profits by his culture in the simplifications of its laws, and their revisions and codifications in many of its states—in the comparative humanity of its criminal codes and prison discipline—and especially in the recent sweeping reforms in the practice of its courts in three or four states, and the abolition of the monopoly of the legal profession—a monopoly worthless to those whom it protected, and galling to those whom it excluded. By no means do I intend to say, that to him are we solely indebted for these reforms. But his hands planted the tree whose fruit is now being gathered. His chief glory is the emancipation of the Anglo-Saxon mind from a blind idolatry of the English common law; and for this he deserves unmeasured praise.

Mr. Bentham was kind, cheerful, simple-hearted, witty, and greatly beloved by his friends. Frank, so frank that he was bluff, he refused a costly present from the Emperor of Russia, lest he should be tempted to praise when he ought to blame. A great husbander of moments, he took air and exercise while entertaining ordinary visitors; and, when conversing on his favorite themes with such as Romilly and Brougham, kept his secretaries busy in noting down their remarks. The ridicule and abuse of which he was the subject rarely reached its aim, for he avoided personal controversies, discussing principles, and not men. He died in 1832, in the 85th year of his age; and gave a singular evidence of his attachment to his principles, by bequeathing his body to the surgeon's knife, for the advancement of medical science.

KOSSUTH'S LETTER TO LORD PALMERSTON.

WIDDIN (TURKEY,) SEPT. 20. Your Excellency is, no doubt already informed of the fall of my country—unhappy Hungary, assuredly worthy of a better fate.

It was not prompted by the spirit of disorder, or the ambitious views of faction; it was not a revolutionary leaning which induced my native country to accept the mortal struggle maintained so gloriously, and brought, by nefarious means, to so unfortunate an end.

Hungary has deserved from her kings the historical epithet of "generous nation," for she never allowed herself to be surpassed in loyalty and faithful adherence to her sovereign by any nation in the world.

Nothing but the most revolting treachery, the most tyrannical oppression, and cruelties unheard of in the words of history—nothing but the infernal doom of annihilation to her national existence, preserved through a thousand years, through adversities so numerous, were able to arouse her to oppose the fatal stroke aimed at her very life, to enable her to repulse the tyrannical assault of the ungrateful Hapsburghs, or to accept the struggle for life, honor, and liberty forced upon her. And she has nobly fought that holy battle, in which with the aid of Almighty God she prevailed against Austria, whom we crushed to the earth, standing firm, even when attacked by the Russian giant, in the consciousness of justice, in our hope in God, and in our hope, my lord, in the generous feeling of your great and glorious nation, the supporter of justice and humanity throughout the world. But this is over; what tyranny began has been by treachery concluded; on all sides abandoned, my poor country has fallen, not through the overwhelming power of two great empires, but by the faults, and I may say the treason, of her own sons.

To these untoward events I pray God that my unhappy country may be the only sacrifice, and that the true interests of peace, freedom, and civilization through the world may not be involved in our unhappy fate.

Mr. Francis Pulsky, our diplomatic agent in London, has received ample information as to the cause of this sudden and unlooked-for change in the affairs of Hungary, and is instructed to communicate it to your Excellency, if you are graciously pleased to receive the same. It is not antipathy to Austria, though so well merited at the hands of every Hungarian, but a true conviction which makes me say, that even Austria has lost far more by her victory, gained through Russian aid, than she would have lost in merited defeat through honorable arrangement. Fallen from her position of a first-rate power, she has now forfeited her self-consistency, and has sunk into the obedient instrument of Russian ambition and of Russian commands.

Russia only has gained this sangrinary game; she has extended and strengthened her influence in the east of Europe, and threatens already, in a fearful manner, with outstretching arms, not only the integrity, but the moral basis, of the Turkish empire.

May it please you, my lord, to communicate to your Excellency a most revolting condition which the Turkish Government, at the suggestion of Russia, is about to impose upon us poor homeless exiles.

I, the governor of unhappy Hungary, after having, I believe, as a good citizen and honest man, fulfilled to the last my duties to my country, had no choice left me between the repose of the grave and the inexpressible anguish of expatriation.

Many of my brethren in misfortune had preceded me on the Turkish territory. I followed thither in the hope that I should be permitted to pass to England, and there under the protection of the English people—a protection never yet denied to persecuted man—allowed to repose for a while my wearied head on the hospitable shore of your happy island.

But even with these views I would rather have surrendered myself to my deadliest enemy than to cause any difficulties to the Turkish Government, whose situation I well knew how to appreciate, and therefore did not intrude on the Turkish territories without previously inquiring whether I and my companions in misfortune would be willingly received and the protection of the Sultan granted to us.

We received the assurance that we were welcome guests, and should enjoy the full protection of his Majesty the Padisha, who would rather sacrifice 50,000 men of his own subjects, than allow one hair of our heads to be injured.

It was only upon this assurance that we passed into the Turkish territory, and according to the generous assurance we were received and tended on our journey, received in Widdin as the Sultan's guests, whilst waiting from Constantinople further orders as to the continuation of our sad journey to some distant shore.

Even the Ambassadors of England and France, to whom I ventured in the name of humanity to appeal, were so kind as to assure me of their full sympathy.

His Majesty, the Sultan, was also so gracious as to give a decided negative to the inhuman pretensions of our extradition demanded by Russia and Austria.

But a fresh letter from his Majesty, the Czar, arrived in Constantinople, and its consequence was the suggestion sent to us by an express messenger of the Turkish Government, that the Poles and Hungarians, and in particular myself, Count Casimir Bathiany, Minister of Foreign Affairs of Hungary under my Government, and the Generals Messaros and Perczel (all here), would be surrendered unless we chose to abjure the faith of our forefathers in the religion of Christ and become Mussulmans. And thus five thousand Christians are placed in the terrible alternative either of facing the scaffold or of purchasing their lives by abandoning their faith. So low is already fallen the once mighty Turkey, that she can devise no other means to answer or evade the demands of Russia.

Words fail me to qualify these astonishing suggestions, such as never have been made yet to the fallen chief of a generous nation, and could hardly have been expected in the nineteenth century.

My answer does not admit of hesitation. Between death and shame the choice can neither be dubious nor difficult. Governor of Hungary, and elected to that high place by the confidence of fifteen millions of my countrymen, I know well what I owe to the honor of my country even in exile. Even as a private individual I have an honorable path to pursue. Once governor of a generous country—I leave no heritage to my children—they shall, at least, bear an unsullied name. God's will be done. I am prepared to die; but as I think this measure dishonorable and injurious to Turkey, whose interest I sincerely have at heart, and as I feel it my duty to save my companions in exile, if I can, from a degrading alternative, I have replied to the Grand Vizier, in a conciliatory manner, and took also the liberty to apply to Sir Stratford Canning and General Aupitch for their generous aid against this tyranic act. In full reliance on the noble sentiments and generous principles of your excellency, by which, as well as through your wisdom, you have secured the esteem of the civilized world, I trust to be excused in enclosing copies of my two letters to the Grand Vizier and Sir Stratford Canning.

I am informed that the whole matter is a cabal against the ministry of Reschid Pasha, whose enemies would wish to force him to our extradition in order to lower it in public estimation and render impossible its continuance in office. It is certain that in the grand council held on the 9th and 10th of September, after a tumultuous debate, the majority of the council declared in favor of our extradition, the majority of the ministry against it. No decision was come to in consequence of the altercation which took place;—but, notwithstanding, the ministry thought fit to make us the revolting suggestion I have named.

This mode of solving the difficulty would not, I am convinced, save the ministry, because a protection only given, in contradiction of the Sultan's generous feeling, at the price of five thousand Christians abandoning their faith, would be revolting to the whole Christian world, and prove hardly calculated to win sympathies for Turkey in the event of war with Russia, which, in the opinion of the most experienced Turkish statesman, is approaching fast.

As to my native country, Turkey does, I believe, already feel the loss of the neglected opportunity of having given to Hungary at least some moral help to enable it to check the advance of the common enemy. But it appears to me that it would be a very ill-advised mode of gaining Hungarian sympathy by sending me to an Austrian scaffold, and forcing my unhappy companions to abjure their religion, or accept the same alternative.

No friends to the Turkish Government would spring up from my blood shed by her broken faith, but many deadly foes. My lord, your heart will, I am sure, excuse my having called your attention to our unhappy fate, since it has now assumed political importance. Abandoned in this unsocial land by the whole world, even the first duties of humanity give us no promise of protection unless, my lord, you and your generous nation come forward to protect us.

What steps it may be expedient that you should take, what we have a right to expect from the well known generosity of England, it would be hardly fitting for me to enter on. I place my own and my companions' fate in your hands, my lord, and in the name of humanity throw myself under the protection of England.

Time presses—our doom may in a few days be sealed. Allow me to make an humble personal request. I am a man, my lord, prepared to face the worst; and I can die with a free look at Heaven, as I have lived. But I am also, my lord, a husband, son, and father, my poor true-hearted wife, my children, and my noble old mother, are wandering about Hungary. They will probably soon fall into the hands of those Austrians who delight in torturing even feeble women, and with whom the innocence of childhood is no protection against persecutions. I conjure your excellency, in the name of the Most High, to put a stop to these cruelties by your powerful meditation, and especially to accord to my wife and children an asylum on the soil of the generous English people.

As to my poor—my loved and noble country—must she, too, perish for ever? Shall she, unaided, abandoned to her fate, and unavenged, be doomed to annihilation by her tyrants? Will England, once her hope, not become her consolation.

The political interests of civilized Europe, so many weighty considerations respecting England herself, and chiefly the maintenance of the Ottoman empire, are too intimately bound up with the existence of Hungary for me to lose all hope. My lord, may God the Almighty for many years shield you, that you may long protect the unfortunate, and live to be the guardian of the rights of freedom and humanity. I subscribe myself, with the most perfect respect and esteem. (Signed) L. KOSSUTH.

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Jan. 29, 1849. 6mos

CHAPMAN HALL SCHOOL,

IN CHAPMAN PLACE.

THE Sixteenth Annual Term of this School, will commence on the first Monday in September next.

The Annual Catalogue of the Teachers and Pupils with the Terms, &c. annexed, may be had at the store of Messrs. Crosby & Nichols, No. 111 Washington Street, and that of Mr. Benj. H. Greene, and Mr. S. G Simpkins, 124, same street. AMOS BAKER.

N. B. Chapman Place leads out of School Street, near Horticultural Hall. ag25.

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripta* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No. 6 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 25th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

Having directed all his studies, for several years, to the end of qualifying himself to teach in the best manner, the undersigned hopes for such results as will, in some degree, satisfy his long cherished desires.

The terms will be the same as heretofore: Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi-annually in January and July.

Application may be made at No. 6 Allston street, head of Bulfinch street, at which place parents and guardians are invited to call to see the School Rooms, and confer with the principal. sep29.

SUNDAY SCHOOL MANUALS.

S. G. SIMPKINS publishes the following series of highly approved Sunday School Manuals.

1. CHANNING'S CATECHISM for young children. Price 50 cts per doz.
2. WORCESTER ASSOCIATION CATECHISM, Fifteenth Thousand. $1 100 per doz.
3. THE CHRISTIAN'S CATECHISM, or Lessons from the Old and New Testament. $1 20 per doz.
4. BIBLE BIOGRAPHY in the form of Questions with Reference to Scripture for Answers, for Schools and Families. $1 20 per doz. 1stf oct6

At Home.

DR. MORTON Surgeon Dentist, No. 19 Tremont Row, opposite the Boston Museum, will personally employ his discovery (Ether,) extract and fill teeth, and insert his beautiful artificial ones, without the slightest pain. oct6 eoptf

New Fashionable Upholstery

AND FURNITURE STORE

EDWARD HIXON,

170 Washington Street, Boston,

WOULD inform his friends and the public that addition to his Store No. 71 Cornhill, he ha taken the spacious building 170 Washington Street, opposite Bromfield Street, where will be found at a times the

CHOICEST COLLECTION OF UPHOLSTERY GOODS AND CABINET FURNITURE,

Manufactored from the best of stock. Particular attention paid to the seasoning of wood and putting together all kinds of PARLOR, LIBRARY AND CHAMBER FURNITURE, in fashionable style, and in such faithful manner as to stand furnace heat.

E. H. would also inform his friends that he has made an arrangement with Mr. ABRAHAM KIMBALL of Salem, of the late firm of Kimball & Sargent, to superintend the Store 170 Washington Street.

☞ In accordance with the above arrangement, the subscriber has removed to Boston, 170 Washington Street, where he will be pleased to wait upon his friends and old patrons, and execute any orders that they may entrust to his care.

dec2 1yiz ABRAHAM KIMBALL.

Samuel Ingalls, M. D.

TREATMENT OF LUNG DISEASES,

and others, *not cured* by medicine alone.

DR. S. INGALLS, whose popular lectures on Consumption and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.

Office and Residence, No. 15 Montgomery Place near the Tremont House. 1stf nov4

Waterman's Patent Ventilated Refrigerator.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every housekeeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleased of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen department, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by making their selection in the early part of the day.

june9 7m NATH'L WATERMAN.

Ayer's Cherry Pectoral,

FOR THE CURE OF

COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THE uniform success which has attended the use of this preparation—its salutary effects—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:—

VALENTINE MOTT, M. D.,

Prof. Surgery and Clinical, New York, says:—

"I gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs."

THE RT. REV. LORD BISHOP FIELD

writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the CHERRY PECTORAL, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS,

of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of *Croup* by the CHERRY PECTORAL."

ASTHMA AND BRONCHITIS.

The Canadian Journal of Medical Science

states, "That Asthma and Bronchitis so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's CHERRY PECTORAL, and we cannot too strongly recommend this skilful preparation to the Profession and public generally."

Let the relieved sufferer speak for himself:—

HARTFORD, Jan. 26, 1847.

Dr. J. C. Ayer—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me. Yours with respect,

E. A. STEWART.

ALBANY, N. Y., April 17, 1848.

Dr. Ayer, Lowell—Dear Sir:—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a large part of the time, being unable to breathe on my bed. I had tried a great many medicines and consulted many Physicians prescribed, as an experiment, your CHERRY PECTORAL.

At first it seemed to make me worse, but in no less than a week I began to experience the most gratifying relief from its use; and now, in four weeks the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy. GEORGE E. FARRANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold by the Druggists generally throughout New England. 3mos s22

COLLEGE AND SCHOOL TEXT-BOOKS—Published by D. APPLETON & CO., 200 Broadway, New York.

I. GREEK AND LATIS.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Ileza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes, by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

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